

OUR POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man":
Know then thyself. Presume not God to scan, the proper study of mankind is man."

NEGATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the
minds of men.

• **WHY I DO NOT BELIEVE
IN A GOD**

by Arthur G. Cromwell

• **THE HUNGERS OF THE
HUMAN HEART**

by Edwin T. Buehrer

• **A FILM FOR FREETHINKERS**

• **RELIGION TO A SOCIALIST**

by H. Morrison

• **HOW OLD ARE YOU?**

by Ralph L. Goggin

• **PLANNED PARENTHOOD**

• **MR. CROMWELL'S LETTER**

• **HAIL THE NEW REFORMATION!**

An Editorial

1517

MARTIN LUTHER

Challenged the Papacy
and the
hierarchy tried
to kill him!

Thus began
the

**PROTESTANT
REFORMATION**



Castle Church - Wittenberg



Methodist Church

1956

ARTHUR CROMWELL

Challenged Orthodoxy
at Marblehead, Mass.,
and they elected
him to membership!

Thus began
the

**NEW
REFORMATION**

A Magazine for the Entire Rationalist Movement

NEWS OF THE MOVEMENT... BOOKS... COMMENTS

35c

EDITOR:

ARTHUR B. HEWSON
616 N. Pine Avenue
Chicago 44, Illinois

ASSOCIATE EDITORS:

ELDON SCHOLL
HARRY E. MONGOLD

CONTRIBUTING EDITORS:

WALTER HOOPS
VACLAV MINIBERGER
NAN MONGOLD

SCIENCE EDITOR:

GEORGE A. FINK

YOUTH EDITOR:

FRED ROSENBERG

ART EDITOR:

OTTOKAR SOUKUP

EUROPEAN CORRESPONDENT:

DAVE SHIPPER

MANAGING EDITOR:

VICTOR CEJKA

ADVERTISING MANAGER:

EUGENE HOFFMANN

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665

an editorial...

Hail the New Reformation

In 1517, the Protestant Reformation was launched by that courageous Catholic priest, Martin Luther, who nailed his 95 theses of protest to the door of the castle church in Wittenberg. These theses proclaimed the freedom of all men from the corruption, debauchery and sham which had made the Roman hierarchy of his day such a stench in the nostrils of even one of their own that he felt compelled to challenge and defy its authority. The hierarchy even conspired to kill him but was foiled in its purpose.

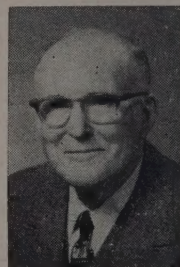
Since that time, 440 years ago, there has been a constant ferment going on in the religious thinking of many people living in those countries which have freed themselves from the blight of Roman authoritarianism. In the long run, those people who are free to think will never be satisfied with anything less than the Truth in spite of the many false detours pleasantly and invitingly opened up before them and which they follow temporarily. Little by little, although with glacier-slowness, they move toward mutual understanding and toward a common realistic approach to the achievement of their ideals and dreams.

Nothing has stimulated this forward movement more than the establishment of our American government which, at its very inception, wrote a bill of divorcement between church and state.

Religious differences are, undoubtedly, the most divisive influence in our society today; especially so as to Catholicism which attempts to operate a hierarchical state within our secular state while, at the same time, it seeks to subvert and absorb the secular authority. However, fortunately for the safety of our free institutions, the fundamental thinking among liberal Protestants, Reformed Jews, Unitarians and the unchurched moves steadily though slowly toward a common ground.

There has been a strong under-current in the thinking of these people for many years but the pressure for conformity has kept it largely beneath the surface and only sporadically has it given much more than vague hints of its actual existence or of its trend toward Rationalism. Long submerged, it has now broken the surface and disclosed its direction.

We, therefore, feel justified in celebrating in this March



A. B. HEWSON

contents:

ART WORK ON COVER
by Otto Soukup 1

HAIL THE NEW
REFORMATION
An Editorial 2

"QUOTUS" 4

WHY I DO NOT BELIEVE
IN A GOD
by Arthur G. Cromwell 6

AT RANDOM 11
by Walter Hoops

A FILM FOR
FREETHINKERS 12

SCIENCE 13
by George Fink

THE HUNGERS OF THE
HUMAN HEART
by Edwin T. Buehrer 16

MAIL BOX 20

HUMANIST CENTER 22-23

RELIGION TO A SOCIALIST
by H. Morrison 24

HOW OLD ARE YOU?
by Ralph L. Goggin 25

MR. CROMWELL'S
LETTER 26

PLANNED PARENTHOOD 27

WIDE, WIDE
MOVEMENT 29 - 30 - 31

CHECK AND DOUBLE
CHECK
victor cekja 32

BOOK REVIEWS 33

the pic on the cover
tells the story of the slowness
of human progress.

issue of the AMERICAN RATIONALIST what we believe will be the date which history will record as representing the beginning of the New Reformation — THE RATIONALIST REFORMATION. The date is Oct. 18-19, 1956.

Two groups recently formed in St. Stephen's Methodist Episcopal church in Marblehead, Mass., invited an avowed atheist to address them. The speaker was Arthur G. Cromwell, a retired architect, and his subject was "Why I Do Not Believe In a God". Mr. Cromwell is the father of Mrs. Vashti McCollum whose courageous fight against "released time" brought about the Supreme Court's reaffirmation of the separation of church and state.

This invitation to Mr. Cromwell was not a rebellion of leadership as in the Protestant Reformation nor was it rebellion of the laity. It was simply two groups of free and earnest men and women in quest of facts for their consideration to confirm or modify their opinions through listening to another point of view however at variance with their current ideas it might be.

Mr. Cromwell was enthusiastically received, acclaimed and by motion and vote made a member of the groups!

We quote from a letter from Mr. Cromwell as follows:

"The bigotry and prejudice which gave birth to Theism and Atheism are giving way to rationalism and human understanding. The Atheist is attempting better to understand the psychology of "Faith" that means so much to the churchman. The churchman, on the other hand, is beginning not only to read and better understand the Bible but, from the acquired knowledge now so common to all, is finding doubt clouding his faith. But now his questions will no longer go unanswered.

The many and varied peoples of the earth are becoming intermixed by the happenstance of world wars, world trade and a common desire for world peace. As these two-and-a-half BILLION people become more intermingled, the more all begin to see the necessity for a better and common understanding. So today, we see an "avowed atheist" speaking before members of a Methodist church in Marblehead, Mass.

"This was not a meeting of opposing forces, so to speak, but rather a desire by both parties to hear discussions and opposing arguments, compare notes and see if it were possible to come up with a common denominator. These meetings were not inspired in the spirit of conquest but rather for mutual benefit. By a friendly and frank discussion of viewpoints all parties arrive a bit nearer the TRUTH."

As a footnote to Mr. Cromwell's letter, it seems highly significant that the scene of the beginnings of the New

Reformation should be but six miles from Salem where ignorance, superstition and religious fanaticism reached their mad climax in the witch burnings of 265 years ago. The full text of Mr. Cromwell's speech appears herein.

**"The only permanent thing in the world is change"
— religion is no exception.**

“quotus

from the Freethought publications of the world

from **THE RADICAL HUMANIST**

Mysticism is a subtle intellectual disease which is plaguing the modern man. It is nothing but rationalisation of an irrationality. It represents a yearning for the restoration of the lost unity of the tribe.... Theology always remains young. No additions have been made by mystics to our knowledge. All that they are saying from time immemorial is that the incomprehensible is incomprehensible. Reason is not a mystical faculty. It is the reflection in man of the rhythm of the Universe. Man can comprehend nature because he is an integral part of it.

from **THE FREETHINKER** (England):

The current theological disintegrations and resulting weakness of Protestantism is one of the main causes of the present world-wide come-back of the Roman Catholic Church, constituting one of the greatest—to Freethinkers perhaps the greatest—of the dangers of our time. When Luther hoisted the standard of revolt at Wittenberg in 1517 he probably did not foresee that in 1956 his native land would virtually be ruled by the Vatican.

from **THE NEW ZEALAND RATIONALIST**:

We maintain with McCabe that, while all constructive work in the promotion of a true civilization was not due to sceptics or Rationalists, a more rapid advance was made in ages of scepticism.

from **THE PLAIN VIEW**:

Western civilization has a secular basis: it has been built by science and the machine and is not inspired by a metaphysical religion. What beginning to inspire Western civilization is a humanist faith in man and in man's practical intelligence.

from **THE HUMANIST** (England):

Humanists, rationalists, freethinkers, do not differ because they wear different labels. They are members of a movement that is influencing society in a certain way. As individuals, of course, they do not always come to the same conclusions. Yet, despite this diversity, the general effect of combining is to create a current of opinion in a very definite direction. The direction is away from other-worldly goals and towards the maximum realization of human problems here and now. Wishful thinking is exchanged—as far as we are able to do so—for reality thinking, not because we are opposed to pleasures, but because no lasting satisfaction can be obtained by make-believe.

CATHOLICS CURBED IN SCHOOL CHOICE

SAN JOSE, Costa Rica—(UP)—Any Catholic Costa Rican parent who sends his children to non-Catholic schools faces automatic excommunication.

The order, issued by Msgr. Ruben Odio, archbishop of San Jose, came as a surprise to many because Costa Rica has been known for its religious tolerance.

Many Protestant sects are active here and there are several well-attended schools under Protestant auspices.

Chgo Daily News.

Editor's Comment:— Wherever the local hierarchy has the power of suppression, it will use it. Here, they bide their time. Meanwhile, they gather power while people, in easy tolerance, delude themselves that "it can't happen here."

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AT LONG LAST . . .

THE
VOICE OF REALITY

is heard in

The House of Tradition

ushering in

The New Reformation

ARTHUR G. CROMWELL

is invited to address

The WESLEY and ASBURY groups

of

ST. STEPHEN'S
Methodist Episcopal
Church

Marblehead, Mass.

Subject:

'WHY I DO NOT BELIEVE IN A GOD'

OCTOBER 18—19, 1956

Good evening, ladies and gentlemen of the Wesley Group. I feel it a great honor and privilege to be here tonight at your invitation. I feel that a great step in intellectual tolerance and liberty, and I may well add, historical significance, has been taken by you in extending this invitation to me, an avowed Atheist, to speak here tonight before you on a subject so diametrically opposed to your own ideas. There is great hope for a better understanding and a universal humanity when it becomes common practice for peoples of opposite convictions to meet as we are doing, to freely and frankly discuss the many and various points that cause the differences.

I ask you to believe me when I say that I have not come before you as an evangelist or as a protagonist, but only as another human being looking for the answers to questions we all ask. And I should like to explain and defend, if need be, my philosophy regarding life without a belief in some god. I shall not spend one moment of either your or my time in attempting to prove that there is no god. I do not believe it is all-important whether or not there is one, and I am quite sure that if each of us were to attempt to definitely describe or define JUST what we have in mind when we say GOD, we would all come up with quite a different answer. The word GOD can mean so many things to so many different people that the God of each of us can exist only as we ourselves conceive it. It is obvious that the question arises as to whether God is an actuality, an idea, a hope, a fear, a faith in something longed for or just a badge to wear to indicate that one is moving about in a "respectable" and "acceptable" social circle. I might add that it is all too apparent to all of us that many use the word and its connotations to "cover up." We must admit that it's a handy gadget and has helped get many a politician into high office

while keeping many others from receiving their just desserts.

All too often the word God is used to whip up great masses into emotional unbalance so that the prime movers of some idea or project can "put across" their schemes by calling upon the credulous to believe "In God We Trust." I have oftentimes wondered if the god of the politicians as exhibited in their conventions is the same, or has anything in common with the god Billy Graham calls his own? And I am quite sure that the average clergyman of America's average Protestant church has quite a different idea of God than either of the afore mentioned ones. And, is the Roman Catholic god the same as the Jewish god;—do Abraham and David hold as much honor and divinity in the Catholic cathedral as they do in the Jewish synagogue, or does Jesus exist in the personification of the Rabbi before the High Altar?

How did each of us come by the religious convictions he now holds? Where and how did the idea of God come? Which came first, the belief in God or the hope of immortality? I am quite sure that you will agree with me that most of our religious ideas come to us through the happenstance of birth and environment. The religious indoctrination we receive in childhood pretty much shapes the course of our future religious thinking and beliefs. Some years ago I wrote a small book, or pamphlet, in which I stated "Religious worship is a disease of the imagination contracted in childhood."—Through the passing years, I have found no reason for changing this statement for I am increasingly convinced that childhood indoctrination of fears, superstitions, religious beliefs and loyalties becomes a very definite, and, in most cases, permanent part of one's life. One's thinking and behavior are (I believe) adversely affected. I say this because I do not know one

case in history where a religious belief and worship elevated a nation above its fellows or tended to cause people to embrace a better and higher morality than those of some other nation at that specified time. But history does record that "The Golden Age of Pericles" was far superior in learning, culture and the arts and sciences than those of "The Dark Ages" when Christianity held complete sway.

Mankind is very much a part of Nature, composed of human beings existing in a natural condition. It cannot violate Nature nor can it prove or produce anything super to the natural. The Natural is all, and to think of anything as supernatural is but a contradiction in terms and thought. Man's existence is a very competitive one. One finds one's self in the very midst of opposing forces. Everything is in opposition, and is competitive to everything else. We find male and female, up and down, light and dark, good and bad, hot and cold, ad finitum. One tends to accept as true many things that are but hearsay, and take as proof statements that have no validity because of the status of those who happen to make the statements. Most people are so busy learning how to make a living, and then trying to make it and, perchance, to support a family that they just do not have the time, energy or inclination to delve into the histories of either the human race or the many and varied religions that have affected the lives and imaginations, yes, the destiny of untold millions, past and present.

And so it was that the voodoo and witch doctors came into business and plied their nefarious trades. Later came the priests and ministers and the so-called "religious teachers" and "Faith healers." All believed or pretended to believe that they had some special tie-in with the supernatural. Each said that HIS god was the "One and Only God." There was a more or less uniform idea that God, or the supernatural, could be bribed by various forms of ceremonies and sacrifices. To appease the Gods, and to satisfy his own ego, man has built great and elaborate temples and called them "The House of the Lord."

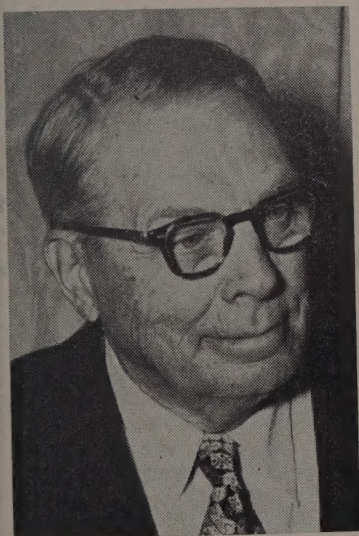
Ah!! There have been so many gods that man has feared and worshipped in his ignorance and superstitious madness! The pathway of man's adventure down through the untold ages is marked with the graves of dead and forgotten gods. They left their marks on the fear-filled pages of man's history as he fought his way out of the shadows of a prehistoric past. Time does not permit me to even preface the lives of the countless gods once thought of as so real and all-powerful. But of those who believe that god is a supernatural being who created all things, I ask to which one of the many gods do they refer? The answers have been many and varied. Some think in terms of

Jehovah (or Yah'weh), the god of the ancient Hebrews and the Old Testament. Others think of Jesus of the New Testament as the Christ or Savior. The Moslems believe that "There is no God but Allah and Mohammed is his Prophet." Millions have, and still believe that Siddhartha Gautama (563-483 B.C.) is the one and only great Buddha, or God. Many other millions are sure that K'ung Fu-tse (Confucius 550 B. C.) the "Great Teacher" is the true God. Likewise do millions believe that Zarathustra (Zoraster 660-583 B.C.) "The Preserver" of old Persia is the true Prophet of God. And there was the great triad of Vishnu, Siva and Krishna — often spelled "Christna" the 8th avatar or reincarnation and known as "The Anointed One". There was Thulis of Egypt (approx. 1700 B.C.) and Thammuz of Syria (approx. 1160 B.C.). Also the triad of Osiris and his goddess, Isis and their avatar, Horis, who ruled ancient Egypt for so long and so far back that their exact dates are lost in the antiquity of time. And we also find the stories of Odin and his goddess Frigg in the ancient Norse mythologies. Also Quetzalcoatl (approx. 587 B.C.) the "God of Nature" of ancient Mexico. But enough, you get the idea for not all the mythologies and anthropologies that mankind has been able to record can begin to list all the gods that man has, at one time or another, worshipped and believed to be "all powerful" or "Almighty."

"Ah!" you exclaim, "But these were all 'mythical' gods and goddesses." I must of necessity reply by a question "But who has the evidence and proof as to which were or are the REAL gods?" And "How does one differentiate between the mythical and the 'theistical'?" For we find all the attributes as well as all the faults and failings in each and all of them; all believed by their worshippers to be the "One and only true God" and with equal emphasis, denying the truth and validity of ALL the others!"

As for the difference, if any, between what is "mythical" and what is "theological" or "theistical", is it not but a matter of time and place? The theologies of today will also, some day, become the mythologies of tomorrow. Man's search for enlightenment and understanding of the universe in which he finds himself has led him to study both the earth and sky, and, in his ignorance and desire, he has built a system of ideas, rituals and worship that would appease the gods of good and destroy the gods of evil. On stone, wood, metal, parchment, our early ancestors wrote down in hieroglyphics the story of their lives, hopes, fears, hates and loves. They embellished these stories and records with the superstitions of their times so that today—in the light of modern enlightenment—we find it most difficult to distinguish what is true history and what is mere fable.

In the further examination of the god idea, is it not fair to say that from all the known evidence, it appears more likely that man created his own gods than that god created man and all the universe? I do not like to use the word "CREATE" for again I believe this is a contradiction in terms and meaning. To create means to make something out of nothing. That is a pretty big job, even for an "Almighty God." I just cannot believe that there was ever a time when there was no universe and no existing matter. Then, for no reason at all, and with nothing to start with, a bit of SOMETHING came into existence from nothing and this bit



ARTHUR CROMWELL

of something from nothing took some more nothing and made itself into a God, and this God, taking a lot more of nothing, made a lot of something called the universe and nature! Even the wildest imagination of man beggars the ability to comprehend this incomprehensibility!—and I might add, impossibility! But I can, in my finite way, comprehend the possibility, and what I believe to be the fact, that mass or matter has ALWAYS existed in an ever-changing form, and in an ever-changing form continues to exist and will ALWAYS exist. The indestructibility of matter is as true and as certain as the creation of it is untrue and impossible.

So out of his ignorance and fears, his needs and his imagination, man has made his gods, and sad to relate, the manufactured product seemed to represent the cruel and baser inclinations of the god-makers! And, how are the

god-makers of today defining their gods? Is God a male or female, or both? Or, is it a multiple of characteristics such as "Father, Son and Holy Ghost?" Is God a personal deity with human attributes, and with a personal and special interest in the human race—even to counting one's hairs or marking the sparrow's fall? Some of our present day "God-fearing" good folks speak of God as "A great universal power or force." Some think in terms of the Sun as the light and the giver of life to all that exists. Some like to use it as a catch-all phrase or slogan to advertise some purpose or project, or to use it as a Shibboleth for mass or mob control. Some say it is Love; some say goodness; some even think of one's self as God; some say morality; some say Nature is God, and so on it goes. To attempt to think out to any logical conclusion any of these ideas of God would confound confusion into hopeless intellectual chaos!

Then in our mythologies and theologies we have the gods of good and evil; the gods of war and peace; the gods of light and darkness—in short, gods to satisfy every desire and inclination, every fear and every hope. We also find a great array of anthropomorphic gods related in these same anthologies of ancient and present-day religions. These are pictured as half human and half divine beings, supposed to exist to save the world from its sins. They are supposed to be so constituted that being half man and half God, they can better understand the needs of us humans and carry the message to their Godparent in a manner that will cause both themselves and their god-parents to better understand us, forgive us, and give us all and everything we may pray or tease for.

So it is, that it is altogether possible that man in his great need and desire has created the gods, and in his passionate and emotional behavior he has oftentimes made his gods more silly than himself.

But let us suppose, just for the sake of argument, that there is an omnipotent, omnipresent and omniscient God. Would any of us recognize an honest-to-goodness god if he saw one? With all the many and various claims and descriptions made of God, how could we know the real article if it presented itself to us?

I am convinced that all the gods of man are in as much need of salvation as man himself. I just cannot accept any of the many god-ideas thus far advanced by any and all of the mythologies, either past or present. If I felt that I just had to have a god, I would build one in my imagination that would not only have all the good attributes of my parents, but all the sum-total of good in all the universe! I would insist that my god cause me only to love him—never to fear him. That he would cause me always to trust him and never to doubt him; that in him I would know truth, honor,

character and intellectual courage. From the inspiration of his companionship, I would continue to grow in knowledge; I would live and let live, doing and helping, and living each succeeding day as though it were all eternity! I would insist upon a god that I would be proud to introduce to any and all my friends, and for whom I would never feel that I had to apologize for anything he had said or done. I could never, and never would accept a kind of god that would show partiality or special interest and concern toward any one of his own created living creatures. I could not even think of a god so limited in thought and character who would extend special favors to some and not to all.

Many of the mythologies of the past and the theologies of the present would have us believe that their Gods, or sons-of-gods (anthropomorphic) came from some heaven to this earth to save us and the world from sin. The stories tell us that some of these gods even went so far as to suffer some form of cruel death as sacrifice to their god-father in order to "atone" for our sins. Let me declare here and now that I most firmly and unequivocally deny that any other being, either finite or infinite, ever died to pay for some wrongdoing (or sin) of mine. So often someone tells or writes me that "Christ died to save you (me)". I ask them, "Save me from what? Save me for what?" They tell me that I must make my peace with God, and I reply that to the best of my knowledge, I never quarreled with him for I know of none. I condemn the whole idea of atonement as immoral and debasing to human character. The very laws of cause and effect demand natural consequences for any and all acts be they good or evil, and so in this fundamental law, we see further denial of such stories of so-called "salvation."

The story of Jesus in the Christian's New Testament regarding this so-called atonement is one of both nonsense and tragedy. The poor fellow could not even save his own cousin, John The Baptist, from being beheaded, and when his own preachings and political agitations caught up with him, one of his followers betrayed him, another denied him and ALL of them deserted him. He pleaded with his god-father in the garden to save him from impending death but his father's hearing was as it is to all prayers — not responsive, and so the tragedy ends. Deserted by all, including his "Heavenly Father", and disciples, he died on a tree or cross, pleading for his father not to forsake him and unable to save himself! Such are the hopeless and worthless gestures when man lifts his voice and arms to heaven for some god that is not there.

Again I have denied that there is any god, for nowhere in history or scientific experience

has any such thing as a personal god or savior been known to actually exist. There may be one or a million but human experience has yet to know or feel the presence of any. We cannot and must not mistake faith for fact. We all know that if mankind,—yes, if every living thing on this planet, both animal and vegetable, had never come into existence, the sun, moon, stars—all the universe would have behaved just as it has. It would continue to do as if all life here were to be destroyed by an atomic and hydrogen war. Mankind—in fact all living matter—has adapted itself to its environments and climatic conditions, — **never the reverse.** Mankind must spend more time in learning the facts of nature and less in praying. Morality can never be on a firm basis when one tries to escape his responsibilities by flight to the gods.

I know that many of you believe in and hope for immortality. As Robert G. Ingersoll so eloquently put it, "Immortality is a word that Hope through all the ages has been whispering to Love." But I am sure that if you will give this subject a bit of serious reflection you will see that there can be many ifs and doubts regarding this much wished-for eternal life. Every religion, both past and present, has had a different idea of what this is, or could be. The ancient Jews in the Old Testament had very little, if any, belief in a life after death. And, when the philosophy of the New Testament became apparent, it was found that the immortality offered in it was of doubtful nature. There was a long and narrow pathway to heaven and a wide open boulevard to hell. And if the hope of peace in heaven was longed for, the threat of eternal damnation was frightful to contemplate! Thomas Aquinas (1227-1274) one of the great saints, apologists and theologians of the Roman Catholic Church was once asked what would be his greatest joy in heaven, and he replied "To stand at the parapet walls looking down into the pits of hell and watch the writhings and hear the agonies of the damned."

As for myself, if I thought that I would have to experience some form of Christian immortality, I would live out my remaining days in constant terror! To go to the Christian's heaven, to live an eternity, with only a soul — whatever that is — with neither body, parts nor function, existing on and on NEVER to die again, never to have anything to do, or want, just living on and on without purpose, monotony upon monotony unspeakable! Why most of us don't know how to while away a lazy Sunday afternoon, yet you say you welcome this immortality of never-ending Sunday afternoons! Nor would I accept this heavenly immortality if the Ruler of it was the same that owned and controlled the pits of hell! I could never love such a god

or respect myself if I could accept such immortality knowing that most of my friends and relatives were in the eternal frying pans of that eternal abyss because their finite minds could not understand or comprehend the capricious demands of an infinite tyrant!

Man comes into this world so poorly equipped to withstand the rigors of this existence. He knows nothing of it and he must learn as best he can as he goes along. His teachings and training are determined by when and where he happens to have been born. His search for knowledge and enlightenment has led him down many dark alleys and up many dead ends. His mistakes have been many and serious, and all pathways have been strewn with frustrations and defeat, that almost drove hope from the human heart. Yet he has struggled on because the very forces of nature would not have it otherwise. His determination to make tomorrow better than yesterday makes his present bearable. His life, like a bow, bends and spans from one eternity to another—from one eternal

to the freedom, equality and intellectual development of man.

Now we are, as I believe most of us will agree, out of the dark and prehistoric ages and living in the 20th Century with all its acquired knowledge and inventions. The gods of old we call myths; the existing gods are but words. Dr. Harry Emerson Fosdick, dean of American clergy, wrote a book in 1926 entitled "The Modern Use of the Bible", in which he completely discredits old Jehovah and the Old Testament. I know that many other modern clergymen have done likewise, and many of them are not believers in the divinity of Jesus, his immaculate birth or his unnatural death or rebirth or bodily ascension into heaven. They have given up any idea that there is some personal god with human faults and failings, and with supernatural attributes that play with the whole universe like a yo-yo at the end of a string, and that the yank on that string either up or down can oftentimes be altered by prayers and incantations. Many of them agree that we must destroy the old ideas that made the totem poles, the voodoo charms, the suffering cross, the relics of ancient saints, the symbols of superstition such as crosses, rosaries, beads, amulets, rabbit's feet and other such luck charms.

As we no longer practice the ancient rites of burnt offerings and human sacrifices, let us go a little farther and drop the superstitious gestures and genuflections, prayers, songs of praise, incantations, mortifications, postulations, fasting and feasting and the wearing of religious garb and ornaments and the like, knowing full well that it is all useless for these neither glorify God nor ennoble man. Let us drop the word god as a catch-all slogan or as a something by which to escape from the realities of life. Let us shed all the superstitious nonsense of an ancient past indoctrinated into our own childhood lives and face the present and future with courage and confidence. Let us rely on the acquired scientific and historical knowledge of the ages as our guide and inspiration.

Wipe the cobwebs of old faiths and superstitions from our 20th. Century minds and meet the needs of an ever-advancing human society. As the ancient Hebrews wrote their Old Testament and the early Christians wrote their New Testament telling what they believed, is it not time that WE write another Testament telling of our time and place in history? Let us tell OUR story of OUR day by our own modern writers of science, fiction, history, yes and even the theology as it is actually evaluated by the real thinkers and scholars of the subject. Do not let our lives and our times be reflected into the future by stories as told by ancient and ignorant metaphysicians.

And so you have heard some of the reasons

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speech

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shadow to another, and in the grieving for the dead he hears the wails of the newly born. A brief study of anthropology and religious history causes one to stand in awe and admiration while trying to comprehend the story of man's travels from the mud hut, the slime and the filth, the ignorance and fear, the successes and failures, on and on, determined that some day, somewhere the rainbow's end with its pot of gold will reward the toilworn and weary traveler.

The Reformation broke the stranglehold that the church had on the minds and lives of the people. It took away much of the power and profit that had been held by priestcraft. The Protestant and secular movement which followed gave to all the people habeas corpus, trial by jury, the ballot and the public school. Its bright flame extinguished (I hope forever) the Dark Ages. It reaffirmed the basic concepts of the civil law and authority, and the separation of state and church. And may I add that every Protestant group that becomes increasingly tolerant and liberal in its views and less dogmatic in its creed will contribute further

why I do not believe in some god. You see why I am of honest necessity, an Atheist. And may I add here near the close of this address to you that this word has been grossly misused. The word Atheist is often used as a smear word to bring public scorn upon those thinkers who have disturbed the complacency of the orthodox. It is used by bigotry to discredit the logic and findings of thoughtful men.

So often Atheists are charged as "hating God." Of course you see it is impossible for us to hate anything that does not exist for us; we just cannot hate god as we know of none. I have heard sermons delivered from great city churches wherein the devout clergymen stated that "Anyone without God was nothing." Think of the prejudice of such a charge! Did you ever stop to think what constitutes NOTHING? I am reminded of a bit of conversation one time between Leonardo Da Vinci and a contemporary in which the question came up as to whether there was any difference between nothing and a vacuum. The friend said that they were one and the same. Da Vinci said no, that a vacuum is conditioned—that is, it can be made larger or smaller according to the container in which it exists; its size is determined by the size of the container and its density can be lessened or made greater by suction or pressure. But nothing is conditionless. It can neither be added to, subtracted from, changed or modified. It is an absolute in itself, unaffected by all that is. Yet this nothing is what honest thinkers who cannot believe in myths, ghosts, gods, angels, are called by those who seem to love god more than they do man and truth.

Let me, an acknowledged Atheist, define the term. "A" means from or without. Theist means belief in some form of god or deity. So A-Theist means without belief in god. It is as simple as that. You may happen to know that the early Christians were called Atheists by the Romans because they did not believe in the Roman gods. The Roman gods are now all dead because the Romans are all gone, and the Atheists of that far-distant day are now Theists. And, may I add that when the last vestige of superstitious religion is removed from the teachings of our children and replaced by the logic that the salvation of man lies with man himself then there will be neither Theists nor Atheists but free and intellectual men and women living under the fatherhood of man and the brotherhood of all that is good and true.

Let us quietly, and with dignity bury the last of the gods, knowing that they died from our acquired wisdom of the ages. We found them, one and all to be but figments of our childish and superstitious imaginations. As we would put away our childish things and have grown into the adulthood of human society, let us revel in the knowledge and responsibilities

that are ours to know and share. Let us face life and death with courage and confidence knowing that nothing is so changless as change and that we are but bits of all the universe swirling about in our own little orbits for one brief flash, and then returning once more to the eternal drift! And, in that one brief flash that we call life, let us all try to build up the stamina of mankind to such a height that man will use his acquired knowledge of the forces of nature to bring peace, health, security and intellectual freedom to all. And with equal vigor, repulse the inclinations and forces that would breed war, hate, poverty and destruction. Knowing full well that there is no such thing as "Perfection" in all nature, we can, however, strive for it, and in so doing ultimately establish a human society worthy of the name. We may never come to "Love our neighbor" but we can, and should respect his rights and prerogatives as we demand them for ourselves. If we could do this, I am sure we would build an indestructible fellowship that in turn would spell PEACE here and now.

Permit me to leave you with this thought that though I cannot agree with you in your theology, I do respect your every right in that

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relief, and I would fight to the death for your right to retain it as I would my own right to deny any and all of it. And, because I cannot accept your beliefs and religious dogmas, I do not follow that I am all right and that you are all wrong. I have oftentimes thought that perhaps much of our actual differences were not so much in our human and spiritual values as in our vocabularies.

The proper conduct of man in relation to his fellowman is a badge of distinction that cannot and will be accepted by either God or man. And, may I close by quoting the last three verses of the poem "The GOD-MAKER, MAN" by Don Marquis?

Deathless, though godheads be dying,
Surviving the creeds that expire;
Illogical, reason-defying,
Lives that passionate, primal desire;
Insistent, persistent, forever,
Man cries to the silences,

"Never shall death reign the lord of my soul,
Shall dust be the ultimate goal —
I will storm the black bastions of Night!
I will tread where my vision has trod,
I will set in the darkness a light
In the vastness, a god!"

As the forehead of Man grows broader,
So do his creeds;
And his gods, they are shaped in his image,
And mirror his needs;
And he clothes them with music and fire,
Seeing not, as he bows by their altars,
That he worships his own desires;
And, mixed with his madness is ruth,
And every man grovels in error,
Yet every man glimpses a truth.

For all the creeds are false,
And all of the creeds are true:
And low at the shrines
Where my brothers bow,
There will I bow, too;
For no form of a god, and no fashion
Man has made in his desperate passion
But is worthy of some worship of mine; —
Not too hot with a gross belief,
Nor yet too cold with pride,
I will bow down where my brothers bow,
Humble, but open-eyed!

Thank you, every one.

The American High Schools in Colombia, South America, have a good reputation; many Catholics sent their children there. Cardinal Luque threatened the parents with excommunication and the subservient government followed suit with humiliating conditions which the schools refused to accept. They preferred to have only non-Catholic students and were surprised to receive more applications than before from parents who described themselves as "Buddhists," "Independents" etc.

Canon J. S. Bezzant of St. John's College, Cambridge had this to say at the Conference of Modern Churchmen at Oxford: The walking nightmares which produced the hideous pictures of hell . . . can only now be regarded as having issued from diseased minds . . . On the other hand, much of the traditional imagery descriptive of heaven suggests what no one any longer desires. If hell offends, heaven bores . . .

Over a million people have fled the totalitarian regimes of Eastern Europe or one person each minute. Democracy with all its faults seems still preferable to dictatorships, spiritual and physical. As Carnot pointed out long ago: In a free country there is much clamor, with little suffering; in a despotic state there is little complaint, with much grievance.

Here is a Spanish proverb for our "In God we Trust" promoters: *Fiar de Dios sobre buena prenda* or Trust in God upon good security. A few other proverbs from the same country: The friar who begs for God, begs for two; where friars abound keep your eyes open; As for friars, live with them, eat with them and walk with them; then sell them as they do themselves.

I always liked these words by Thomas Huxley: Accept a fact as a little child does. Be prepared to give up every preconceived idea. Follow Nature humbly wherever and into whatever abyss she may lead you, or you will learn nothing.

A Pole got away with seven murders before he got caught. The question was raised why the disappearance of the victims had never been reported and the authorities had to admit that the secret police snatched so many people that nobody suspected murder.

Editor's Note:—We publish this review because of a Catholic-inspired cancellation on WGN-TV of a scheduled showing of the Martin Luther biographical and historical film in Chicago. Another attempt to overrule the Constitution of the United States by clerics.

This film truthfully portrays the corrupt, power-mad Roman hierarchy of 1517. The "Jan Hus" film also discloses an equally corrupt, power-mad hierarchy of a hundred years earlier which succeeded in having Jan Hus burned at the stake. How much different is it today? The "Jan Hus" film will probably run into the same attempt at suppression when it reaches this country if it even gains entrance here.

From The Freethinker
(London, England)

By COLLIN McCALL

A Film For Freethinkers

Of the many fine films shown at the recent Edinburgh Film Festival, the Czechoslovakian *Jan Hus* was outstanding in several respects. From the purely technical point of view it is splendidly directed and acted, but for subject, too, it is notable. Hailed by *The Scotsman* as the "worthiest film of this year's Festival," it has especial interest for Freethinkers.

As its title implies, the film deals with the life of the Bohemian religious and social reformer, John Huss (1369-1415), a professor of philosophy and theology at Prague University, who was accused of heresy by the Catholic Church and burned at the stake. It is an honest and fearless production. The life of early fifteenth-century Prague is recreated most realistically in lovely colour photography as a background to the religious and social conflicts of the time. The wealth and corruption of the Church of Rome and the aristocracy are plainly portrayed and contrasted with the poverty and unemployment around. Here is episcopal arrogance and dissolution for everyone to see. Dominating all is the figure of Huss himself (superbly acted by Zdenek Stepanek, National Artist of Czechoslovakia) fearless and uncompromising—slightly idealised, perhaps, but essentially, I think, true to history. Indeed, immense pains have been taken to make this film an important historical record as well as a valuable contribution to the present struggle for freedom of thought. In an explanatory leaflet, the producers sug-

gest as the film's motto: "Truth cannot be burnt to death!" and there is, in fact, a wonderful sense of inevitable triumph in the great scene where Huss is burned. The Church has killed the man but not his ideas.

At the start of the film, Huss is already known for his sincere and stringent disapproval of most of the actions and many of the teachings of the Catholic Church. It is just after the turn of the century when he had been influenced by the writings of our John Wycliffe as well as appalled by the flagrant misdeeds of the clergy. This early humanist taught in the University and preached in the missionary church known as Bethlehem Chapel, which had been built by a group of people striving for religious reform. Naturally Huss's plea for moral reformation was couched in religious terms. He appealed in the name of Christ and the Scriptures for a simpler, more humane faith in contrast to Catholicism with its ritual and its dogmas. Like Wycliffe he condemned the belief in transubstantiation and the sale of indulgences; and he denied the supremacy of the Papacy. At the time there were three contenders for the papal throne, the most generally recognized being the brutal and licentious John XXIII, who was eventually deposed in 1415 by the same Council of Constance which sentenced Huss to death for heresy.

Huss, however, went beyond mere questions of theology. He was seriously concerned for the welfare of humanity in this life as

well as the next, and his practical suggestions for establishing "God's Kingdom on Earth" attracted a large following. The Hussite movement continued after his death, despite fierce attempts at suppression and extermination, and helped to prepare the way for the Reformation. "It is no wonder," says the leaflet about the film, "that he must have seemed an unpleasant adversary in a country which occupied a key position in Europe at a time when the Church was hopelessly split by the grave problem of papal schism and could not shoulder yet another burden, namely that of reform." Huss was accordingly summoned to Constance with the imperial promise of safe conduct and in the belief that the council would give him a fair hearing. Instead, he was treacherously arrested, found guilty of heresy, and condemned to death by burning, his ashes to be thrown into the Rhine. Yet, as the leaflet remarks, "the spark which the wind carried back to his native country inspired the Czech people in their great struggle for truth and against oppression, a struggle which marked the dawn of a new era in the whole of Europe."

It is understandable that Huss has been the subject of numerous Czech poems, plays, novels, paintings and sculptures; it is interesting to learn that the Bethlehem Chapel in which he preached has been recently rebuilt in Prague after being demolished in the last century. Most encouraging of all is the film and the manner of its making. We are told that those who participated in its production took special pride in doing so, and I can well believe it.

Unquestionably the finest historical film I have seen, *Jan Hus* is a moving and stirring experience. Director Otakar Vavra has devoted extreme care to every detail without sacrificing the grandeur of the whole. It is like a great historical canvas, conceived entirely, but created with sure and tiny brushstrokes. And the photography is excellent; even the sub-titles do not distract. One forgets that this is a historical film; we are there in the streets of medieval Prague and the countryside of Bohemia, so realistic is it all. We are marching in the midst of the crowds that follow the courageous man who "is not only a reformer,

preacher and fighter for truth but also a simple man who laughs and talks the language of the simple people and—just like them—knows how to live and to hate with equal vigour."

"Love each other and respect everybody's right to express his view" was the precept of John Huss. The Church decreed otherwise and Huss was burned. But he lives again in this film; a truly great film that moved me to tears yet inspired me. By its clear portrayal of the facts of history, *Jan Hus* is the most terrible indictment of the Church of Rome that the cinema has produced.

SCIENCE

by

GEORGE FINK



Mongold's column in the January issue, which referred to the production of "analogues" to proteins and viruses, brings up an interesting subject, the spontaneous generation of life.

The defenders of the Creation story in the Bible are fond of saying that scientists have never artificially created a living thing, implying that they never will be able to. It is true that no living organism has been made by completely known means, but closer approaches have been made in recent years than ever before, much closer than most people would ever imagine. When the so-called "organic" chemical compounds were first separated from natural materials, many people said they could never be produced artificially. Thousands of them have now been made, including some never known in nature.

The latest of many steps in this direction was announced at the AAAS meeting in New York City December 26, 1956, by Drs. Miller and Abelson, who told of making nine

different amino acids by passing an electrical discharge through a mixture of ammonia and methane. The importance of this lies in the fact that the atmospheres of some planets, such as Jupiter, contain considerable amounts of these gases, and the earth's atmosphere, billions of years ago before the origin of life, was probably similar. At the time, when ozone was absent from the earth's atmosphere, ultraviolet radiation from the sun reached the surface of the earth. Several scientists have shown that ultraviolet light can produce compounds similar to those produced by electrical discharges. So we may be sure that amino acids were present on the earth long ago, without any assistance from any supernatural persons or forces. And these amino acids are the building blocks out of which proteins are formed.

In discussing the origin of life or living matter, the question arises as to what are the characteristic properties of living things. It is easy enough to distinguish between a familiar animal like a frog, and the rock on which it sits, but when considering something near to borderline, like the plant virus that was crystallized some years ago by W. M. Stanley, it is not so easy. Obviously, an organism doesn't have to be able to move around like the higher animals. Actually, the only necessary characteristic is the ability, under favorable conditions, to grow and reproduce. While one can imagine other forms, with a different chemical and physical basis, in my discussion I am referring to living matter as we know it, based on carbon compounds in a water medium.

As stated by Mongold, the most simple known units of life are virus particles and genes, which are composed of protein and nucleic acid. Compounds similar to these have been made, some of them not known in nature. Possibly some combinations of these, if a suitable medium were found, could show the characteristic properties of life.

For evolution to more complex forms, a synthetic unit of life, in addition to the self-duplication of its original form, must be capable of duplication even after some changes or mutations.

Not only is experimental work getting

closer to the artificial production of living matter, but also we are getting more knowledge of how the basic process of self-duplication takes place. There has been considerable discussion of "template" theories, according to which a gene having some characteristic surface shape or arrangement of its component amino acids, produces a new gene with the same characteristics. While this idea gives some insight into possible processes, it leads to difficulties, too. The principal difficulty is that, except for genes with unlikely amounts of symmetry, the new gene would not be an exact duplicate, but a complementary one, differing from the original as a left-handed glove differs from its right-handed mate. Such a difference can give different properties.

A great forward step seems to be the theory of Kacser, published in *Science* for July 27, 1956, according to which the chromosome, the carrier of the genes, is an elongated structure, more or less fibrous, consisting of an absorption complex between protein and nucleic acid, the interface of which constitutes the functional part of the assembly'. This type of structure, in which one part is the complement of the other, can produce an identical unit by a single act in which the dual fiber, separated or "desorbed" at one end by thermal agitation or other means, becomes two fibers, each half readsorbing a new complement. The splitting and resorption would progress from one end of the first fiber to the other end, resulting in two new fibers, each containing half new material, and half material from the original fiber. This process can reproduce a gene with any amount of asymmetry. In addition, it will reproduce mutations that consist of rearrangements or replacement of the molecular groupings along the length of the fiber.

For growth, and all its other activities, living matter needs energy. The sun's radiation provided abundant energy to primitive organisms, but this could not be used directly. A mechanism was needed for storage and release of energy within the "cells" of the first living things. It is now believed that most forms of energy exchange within living cells involve the "high energy bonds" be-

ween oxides of phosphorus and carbon, or carbon-nitrogen, compounds. Under present conditions, phosphorus compounds are rather scarce in the sea and waters on the earth, because of the insolubility of the most common phosphorus compounds, the phosphates. Present forms of life have developed means of absorbing phosphorus from this scanty supply, but it is not likely that the first forms of life had these means. So spontaneous generation and growth would not be easy if present conditions have always existed. However, scientists who have studied the history of the earth think these conditions have not always existed. This is well described by Addison Gulick in an article on "Phosphorus as a Factor in the Origin of Life" in *American Scientist* for July 1955.

Before the rise of life, the oxygen now in the air was absent, since it has been produced by plants in the course of their photosynthesis of food substances. The earth's atmosphere then contained gases like ammonia and hydrocarbons, produced by the reaction of water with metallic carbides and nitrides. A well known example of such a reaction is the production of acetylene from water and calcium carbide. Experiments like those of Miller and Abelson mentioned above show how these gases were converted by the energy of sunlight into the basic "organic" compounds necessary as a chemical basis for life.

Hydrocarbons are what chemists call "reducing" compounds, as opposed to being "oxidizing" like oxygen itself. Hence all chemical elements on the earth were then in a less oxidized condition than at present, including phosphorus. It so happens that, while the highly oxidized compounds of phosphorus, phosphates, are nearly insoluble, the less oxidized compounds, phosphites and hypophosphites, are more soluble. Thus phosphorus was more abundant in the early days when beginning life needed it.

As a matter of fact, new living matter is being produced from non-living matter every day, though the means used are not completely known. The housewife with a potted plant in her window is producing new living matter from non-living matter in the soil and

water she adds to the pot, and the air, containing essential carbon dioxide, she allows to surround the plant, though she knows practically nothing of the mechanisms involved, and may say "God" makes the plant grow. Just let her stop watering it, or try putting it in a vacuum chamber where it will get no air, and all the efforts of her "God" will not keep the plant alive.

Dec. 17, 1956

Mr. Benjamin J. Bittenwieser,
State-City Fiscal Relations Committee,

Dear Sir:

My attention was drawn recently (Dec. 12, 1956) to a dispatch to the N.Y. Times under the heading "Churches' Status on Taxes Scored" and which you may have overlooked.

Held in Indianapolis on Dec. 11, a gathering of 400 Church executives were warned by Rev. Dr. Eugene Carson Blake, Pres. of the National Council of Churches of Christ in the U.S.A. that "generation by generation more and more untaxed and untaxable wealth" was falling into the hands of religious bodies. "How many decades will it be," he asked, "before the United States may find itself dominated by the wealth of a Church or Churches, so that at last no alternative but revolution and expropriation will be before the people?"

May I remind you, Sir, that a large share of the blame for the fiscal difficulties our city finds itself can be placed at the very doorstep of what the above Rev. Blake warned against.

The current controversy re the Lincoln Square Title has been heightened considerably by the act that, according to specified plans, the Roman Catholic Church is alleged to become the recipient of a church, a convent and parochial school, plus a college for Fordham University. This alleged "give away", as you may know, is being vigorously contested.

Undoubtedly, you may be further aware that all taxpayers must eventually pay constantly increasing tax rates to make up for all taxable property placed in the tax-exempt category.

I can readily understand the necessity for subsidies in the form of tax exemptions for such institutions as public schools, libraries, hospitals etc., but viewing the constant acquisition of income producing businesses, real property and negotiables by religious bodies and the constantly expanding political influence that is acquired thereby makes me view the future with the same apprehensions that motivated Rev. Blake's warning.

May I hope that you will acquaint your fellow constituents on the State-City Fiscal Relations Committee with the above facts?

Herman Stern

THE HUNGERS OF THE HUMAN HEART

An Address by **EDWIN T. BUEHRER, MA., B.D.**, from the Thos. Paine pulpit of The Third Unitarian Church of Chicago

Back on the farm, when we were children, my brothers, my sister and I would occasionally permit the ants and the bees — so plentiful in the deep South — to distract us from our work and our play. A colony of bees, or a hill of ants out in the open spaces, where they have room to operate, is something to behold. Here were well organized societies of little creatures busy about their work. The ants have tiny, well-defined trails, close against the hard earth, clean work paths, often concealed beneath the leaves and the blades of grass. One could follow these trails to their gradual dispersal in different directions, and on to their sources of supplies. We would watch them going out, empty-handed, as it were, and returning loaded to several times the weight of their own bodies.

So, also, the bees. Less easily followed, they were almost invisible as they sped thru the air like miniature jet planes, but the general direction towards some patch of flowers, or clover, or bud-laden trees, could always be discerned. They, too, went out empty, and they returned loaded with pollen; but the general effect was one of fierce, restless activity: an urgent coming and going that would not for more than an instant permit itself to be deterred. To interfere would be to incite them to nervous anger. Often we would watch them, and sometimes the question was asked: What is all this furious activity for? What purpose does it serve except survival, and the perpetuation of the species? The bee seemed more useful for, from our human point of view, he stores up honey which we can use; but that is only a relative matter; like the ant, he does only what nature equipped him to do, and demands of him; and in the end the activities of each must be regarded as either useful or useless — depending upon the value of this activity, not to human beings, but to ants and bees.

SEEING OURSELVES AS "UNDER THE ASPECT OF ETERNITY"

But, and this is the point: we can similarly observe human beings, including ourselves. It was the philosopher, Spinoza, who said that men and women ought to view their world "subspecie aeternitatis," which is to say, as under the aspect of eternity, as a God would view it, detached and from a distance. We can travel farther and faster and higher than ants and bees. Also, ours is a greater span of life. The life-time of a bee is for us a

RATIONALIST ORGANIZATIONS

The purpose of this column is to list all known rationalist, secularist and Freethought organizations that are democratically functioning in their area and which we can recommend to our readers. We like our friends to affiliate with local societies no matter under whose particular auspices they operate.

ARIZONA

ARIZONA SECULARISTS, (U. S. A.), P.O. Box 893, Phoenix, Arizona.

CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

Those in San Diego, write San Diego Freethinkers, c/o J. H. Johnson, P.O. Box 2832, San Diego 12, California.

CANADA

VICTORIA HUMANIST FELLOWSHIP, Dr. Marian Sherman, 2901 Sea View Drive, Victoria, B. C., Canada.

NEW YORK

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, c/o Frank Hrbek, 4512 Liberty Ave., North Bergen, New Jersey.

PHILADELPHIA

FRIENDSHIP LIBERAL LEAGUE, 5233 North Fifth St., Philadelphia 20, Pa.

CLEVELAND

CLEVELAND CZECH RATIONALISTS, Anton Belsam, 5149 Fowler, Cleveland 7, Ohio.

MICHIGAN

MICHIGAN LIBERAL LEAGUE, 23034 Donald, East Detroit, Michigan.

ST. LOUIS

RATIONALIST SOCIETY OF ST. LOUIS, 2218 St. Louis Ave., St. Louis 6, Mo.

GERMAN SCHOOL ASS'N. AND FREE COMMUNITY OF N. ST. LOUIS, INC., 2218 St. Louis Ave.

TEXAS

CONGREGATION OF CZECH RATIONALISTS, 309½ E. 29th St., Houston, Texas.

WISCONSIN

FREIE GEMEINDE, Jefferson Hall, 2617 West Fond du lac Ave., Milwaukee, 6, Wisc.

JEFFERSON FREETHOUGHT SOCIETY, 2617 West Fond du lac Ave., Milwaukee 6, Wisc.

CHICAGO

PIONEERS OF INDEPENDENT THOUGHT, meet second Sunday of month, T. G. Masaryk school, 5701 W. 22nd Place, Cicero, Ill., 8 P.M.

FREISINNIGE GEMEINDE, c/o Joe Braun, 3541 W. North Ave., Chicago 47, Ill.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Pl., Cicero, Ill.

THOMAS PAINE CHAPTER NO. 2, CRFA, 4236 W. Cermak Road, Chicago 23.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Road, Chicago 23.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

WASHINGTON

SEATTLE SECULARIST SOCIETY, Mr. J. C. Leider, 5327 Fountain Street, Seattle, Washington.

In the following areas there are individuals who are working to form organizations.

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— THE BOOK —

THE WORD OF GOD

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Written Editorially

GOD JEHOVAH WAS CREATED BY
MAN IN THE IMAGE OF MAN

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M. L. ARTHUR, P.O. Box 1144,
Joplin, Mo.

mere matter of weeks or months. In a sense, therefore, and by comparison only to them, we are some sort of supr-creatures; but we can take our stand at the Union Station, or, for that matter, at any "L" station, during rush hours, morning or evening, and see human beings scurry back and forth just as do the bees and the ants. We can see our cities from the air, and instead of people we see trains, busses and automobiles, like worms or ants crawling. If we were really something other than human, the total scene of our activity might seem just as useless and confusing as do the activities of ants and bees.

To what purpose, then, is all this? Why this convergence upon the great city every morning, and its abandonment every evening? Why similar comings and goings in the smaller centers of occupation? Why the feverish activity which we can observe from atop Radio City, or the Tribune Tower?

We have other and more helpful points of view, however. We have our history books which tell the story of the rise and fall of nations, the movement of populations. You can take the most ambitious works of history, like Gibbons' *Rome*, or Toynbee's *A Study of History*, and, in a matter of weeks, identify yourself with the total span of human existence. In the midst of such a reading experience, and with the help of a little imagination and emotion, we can, like veritable gods, see the generations rise and fall.

We have our sociologists who study people in their relations to each other. We have our psychologists, who observe the human mind and the emotions, and we have our philosophers who add this and other kinds of knowledge together, and then try their own capacity and skill in understanding what we human beings are "up to." In being thus engaged, however, they are only doing what you and I — depending on our capacity, our interest and our time — can also do, namely, concern ourselves seriously with the answer to the question: WHAT IS OUR HUMAN STRIVING ALL ABOUT? WHAT ARE THE GREAT NEEDS OF EVERY HUMAN BEING, uttered or unexpressed, which impel us, move us, compel and constrain us to the things we do — the things that lead us to triumph or to despair, or perhaps to drab routine in between?

A teacher in one of our Chicago colleges, Dr. Millard S. Everett, did precisely that a few years ago. He, too, asked the great question, and having consulted the "experts", and his own best experience and observations, came forward with a list; and just to set the record straight, I want to give you a skeletonized version of his TEN BASIC WANTS: here it is —

1. The desire for food and drink;

2. The need for physical health and comfort;
3. The desire for recognition, for attention, for approval; at some point in one's scale of values, a sense of superiority, of mastery, of leadership and of prestige;
4. The desire, or felt need for intimate affection, given and received; and by this is meant not merely the affection of parents for children, or of friend for friend, but the love of man for woman, the desire of each for the other;
5. The desire for and need of new experience, or excitement, which is to say, the occasional release from dull routine, a change of pace in the midst of the daily round;
6. The felt need for knowledge, for the exercise of the capacity to know and learn;
7. The need for struggle, for the overcoming of obstacles in personal striving, the need to conquer frustration;
8. The desire for self assertion, for independence, for self-determination;
9. The need for sensuous satisfactions, which is to say, the satisfaction scent and sight and sound, and form and pattern and color, the joy of warmth and stimulation, the rhythmic experience of conscious effort and relaxation, and finally,
10. The need for artistic and emotional expression and appreciation, the release and projection of the imagination.

It will be noticed from even a casual reading of this list that many indispensable values and needs are missing. In speaking about "the things that matter most", "the things that are most worthwhile", or "the things that bring true happiness", most people mention home, work, religion, truth and right living. The reason these are absent in Dr. Everett's list is that many of the classifications used in popular discourse are too complex and involved to be thus simply stated. In the home, for example, we find food, recognition, intimate affection, relaxation and other ingredients of happy living. But family life is valuable only as it satisfies these basic needs, especially the wish for recognition and affection. If we find ourselves belittled and unloved, then home ceases to be a source of happiness.

It is thus that our problem is no simple matter, and the things we value most are based on the things we often overlook. It is a temptation to list these more difficult — but ultimately more important needs — for they constitute, in their own right, an imposing list.

BUDDHIST ANNIVERSARY

May 28, 1956, marked the end of twenty-five centuries since Gautama Buddha taught the Eight-fold Path to his contemporaries in Northern India. Since that time his followers have come to number not less than half a billion, nearly all of them in the Orient.

To the Occidental mind, the doctrines of Buddha are largely a closed book. They are the basis of a system of philosophy and thought, a spiritual science, a way of life. — By no means atheistic, Buddhism says, with relation to the western concept of Deity, "I do not know." Advocating a strict and undeviating tolerance, it says that the way to Enlightenment requires men to cease from all evil action, to learn to do good alone, and to cleanse their own hearts. The seeker after light must not only be a friend and brother to all men, but he must also be compassionate and unfailingly kind to all members of the animal kingdom. Its emphasis is on strict morality, temperate action and kindness.

It is worthy of note that Buddhism seeks no converts. It does not proselytize. It offers a redemptive philosophy, and those who wish to do so may accept and apply its teachings; others may go on their way with a blessing and sincere good wishes. There is no room in its house for salvation by formula nor for any type of vicarious atonement. It is a reasoned faith, holding that every man must and will ultimately pay for his own misdeeds and reap a suitable reward for his good ones.

It is strangely interesting to note that, within the period of approximately two centuries either side of the year 500 B. C., there appeared in widely separated places so many persons who profoundly influenced men's minds. Among them we find Socrates, Confucius, Plato, Buddha, and Pythagoras, not to mention many of lesser renown. All these great personages, in varying words, emphasized the need for illumination, the value of unselfish friend-

ship, and man's duty to do only those things to his neighbor that he would wish his neighbor to do unto him.

A philosophy embodying basic tenets of such shining worth has much in common with Freemasonry, which says, "There can be no genuine Brotherhood without mutual regard, good opinion and esteem, mutual charity, and mutual allowance for faults and failings." May that day come when such wise counsel is more generally heeded.

N. S. M.

Scottish Rite News Bulletin.

'EMPHASIS ON MAN'

I have read many letters to the paper concerning the powers of God and finally, to my great relief, I read an intelligent one in the Dec. 3 issue of The D&C by Arthur Cromwell, who presented his viewpoint.

We place everything on God and little or nothing on men until we become non-thinkers and without any individuality. We tend to become dogmatic, failing to see the realities and truths and are content to become pious instead of sincere human beings and deny ourselves our very own personality.

If the many churchgoers had learned and gained so much in their beliefs, then why the many social ills, of racial segregation, of war and threats of war? Nazi Germany believed in God and in Adolph Hitler too. Italy, with the Pope located at the Vatican, had its belief in God and yet produced Benito Mussolini. Hence, should God exist, he must be very capable of destroying civilization too. As Mr. Cromwell says, "Is it not logical to conclude that only God can do anything and everything—both good and bad?"

It seems logical for an intelligent person to put more emphasis on man, less on the supernatural, less on dogma and superstitions.

Clarence Bailey.

Rochester-Democrat & Chronicle.

"MOST PEOPLE WANT TO DO THE RIGHT THING"

There is the need for MORALITY, which is to say for a certain standard of living in terms of right and wrong; for most people, whatever one may think of them, personally, "want to do the right thing." There is the need for WORK, useful activity which is necessary and rewarding entirely aside from the fact that it may be a means of livelihood. We feel a need for POWER, which is to say, influence, prestige, a certain measure of leverage in effecting results. There is among all normal human beings a felt need for ROMANTIC LOVE and for PARENTHOOD. We need also KNOWLEDGE, the satisfaction of the eternal curiosity of the mind; we need HUMOR, the kind of relaxation which breaks the deadly routine of seriousness in our many and varied pursuits, and we need FAITH, a philosophy which gives life not only its meaning and its purpose, but also its re-assurance.

These, then, are mighty needs and hungers. We are all alike — pilgrims on a lifelong quest for things that so often elude us. As the poet, Jammie Sexton Holme tells it, speaking for all of us.

I have been a pilgrim on a long quest,

I have gone from hearth to hearth, passed from breast to breast,

Thinking to find the answer, hoping for the rest.

I have wandered endlessly 'round the world's girth,

Seeking ease for a mind haunted from birth
By all the torturing dark things of earth.

I have worshipped strange gods of earth, air and sea,

Offered many a sacrifice, made many a plea...
Only to find there is no answer and no rest for me.

If now, we try to summarize what we have been saying, we can, I believe, assemble all these perennial needs, these hungers of the human heart, under three different groupings. And the FIRST is the need or HUNGER FOR ACCEPTANCE.

We want to be included; we want to belong — to somebody, to something. We don't want to be a stranger or an alien, either in our family or our church, our community or our world. We were not made to "walk alone". We are gregarious. In some capacity that satisfies our total biological and cultural needs we want to be accepted; we must be loved as we want to love, and be trusted as we want to trust. To be alienated from a person or a group, and particularly if the alienation is not by our deliberate choice, is to be punished almost beyond endurance. The member of any human fellowship or association, alienated from it, is tragic and pathetic. The most fearful discipline

of the Catholic Church is excommunication from the fellowship, the consolation and the salvation of the church; the loneliest person in our American tradition is the man "without a country."

The loved child can achieve confidence because he is not rebuffed; the unloved child — rebuffed, frightened, his true capacity never truly evaluated — becomes a neurotic, incapable of being a mature or whole person. The trouble in Alabama and Mississippi is that there is a segment of the population which has never been accepted as a people, and, unwilling any longer to be reconciled to their alienation as human beings.

Dorothy Canfield Fisher, recalling memories of her childhood, gives us the admonition which she heard grandfather express in words and tones that went with her through life:

Yes, I remember that was what Grandfather always told us children ... that we were to be extra respectful to folks that came of no-account families. Everybody's got to have some thing to be proud of as much as he's got have vittles, ... and folks like that hadn't got but just themselves to be proud of. 'Twas more like murder than just hurtin' somebody's feelings to slight one of them, he always told us.

And the summary of it all is that, whereas we must seek until we find, among people and conditions, areas of acceptance for ourselves, we must as Dorothy Canfield Fisher's Grandfather so eloquently suggests, take care that we do not cruelly alienate those who seek acceptance with us.

THE SECOND GREAT HUNGER: FOR CREATIVE PARTICIPATION

The second great hunger is for CREATIVE PARTICIPATION IN THE WORK OF THE WORLD — to be identified as a person, with a job, an assignment, a responsibility. Every normal person wants to be more than a number, a figure, a statistic. Everyone wants to feel himself moving by his own efforts, towards a worthy goal. When Ralph W. Emerson, at the age of 36, set out to be a writer — "come what may . . ." — he expressed his conception of his mission with words that leave us breathless. "What shall be the purpose of my shrift?" he asks, and he gives the answer —

I am to invite men, drenched in time, to recover themselves, and come out of time and taste their native, immortal air. I am to fire with what skill I can, the artillery of sympathy and emotion. I am to indicate constantly, though all unworthily . . . the ideal, the life within, the forgotten good, the Unknown Cause . . . I am to celebrate the spiritual powers in their infinite contrast with the mechanical powers . . . I am to console the brave sufferers under evils whose end they cannot see . . . by appeals to the great optimism, self-affirmed in all bosoms.



Gentlemen:

Please enroll me as a member of your organization. I enclose check for \$5.00.

A. B. Hewson's article on Juvenile delinquency hit the bullseye! Your whole January issue is interesting and informative AND attractive to read!

Yours truly,

Alvan L. Davis

* * *

Gentlemen:

I agree with all the wonderful things that have been said about your magazine *The American Rationalist*, HALLELUHAH! Anything more that I could say would simply be superfluous.

Your idea of a rationalist book of the month club is a good one, and you can count me as a member just as soon as you are organized.

M. L. Bottignole

* * *

Please send me five copies of the January issue —also a copy of "Pope Joan". I enclose \$1.50.

The Rationalist January issue is a fine job.

Mark Van Horne

* * *

I must congratulate you on the first issue of AR you have sent me. It has a fine literary flavour of its own. — Discarding supernaturalistic dogmas and dipping into it one feels like breathing in ampler ether and better moral air.

I have put many a philosophy in my pipe and smoked but above them all your AR carries the palm and I sincerely wish it all success and devoutly hope the acorn of this apocalyptic free-thought will with the efflux of decades and centuries grow into a mighty oak.

I often wonder why there should be so much fanaticism and jingo-

ism in religion. Apart from its putting an extinguisher on original and independent thinking, even its creedal minutiae not uncommonly have precipitated helluva trouble on earth.

Mulchand Deomal, India

* * *

The Rationalist of January is a masterpiece of rationalistic production from cover to cover, a standard of independent thought. Keep up with the good work!

M. J. Brummer

* * *

I like your magazine a great deal. — One of the best!

C. P. Llewellyn

* * *

Hurrah for the Rationalist January, 1957 Magazine! It's the grandest FREETHOUGHT publication ever printed for wide-awake thinkers.

The Pope Joan leaflet is a crack-er-jack that should open the eyes of any and every Catholic we can persuade to read it.

A. N. Proffit

* * *

I am impressed by your journal, the American Rationalist, and would be interested in regards of subscription for United Kingdom readers.

D. I. Odell, England

* * *

I think the American Rationalist is a fine magazine. The thing I like about it is, its lack of jealousy in regard to other free-thought organizations.

Cuge Bentley,

Ohio.

•
A six-year-old boy was sitting on the porch at dusk and his mother commented on the fact that the moon was rising while the sun was still shining. 'Don't worry, Mom,' the child said, 'God knows what He's doing.'

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If by any chance such a program is too ambitious for you, beyond your felt capacity, I offer you these words from Bonaro Overstreet:

You say the little efforts that I make will do no good; They never will prevail to tip the hovering scale where justice hangs in the balance.— I don't think I ever thought they would; But I am prejudiced beyond debate, in favor of my right to choose which side shall feel the stubborn ounces of my weight.

Being accepted, even being loved, is not enough; you must be a person in your own selfearned right, with your own ideas, your own deeply felt emotions, your own discovered truth, your own special contribution to the purposes and goals of life which to you are important. To satisfy that hunger you may have to be a non-conformist; you may have to sacrifice some present consolation or comfort or good; you may have to make new beginnings, and tho the hunger can never be completely satisfied, neither can it ever be ignored or neglected.

THE THIRD HUNGER: FOR PERSONAL, SOCIAL AND COSMIC FULFILLMENT

In every human enterprise there must be an occasional adding up and a stock-taking. Fulfillment comes with the completion of the task, the satisfaction of an enterprise consummated, even tho it lead you to results you had not intended or expected. Fulfillment comes with the discovery of the great idea, or thought, or faith, that had always eluded you; it comes in your identification with something bigger and more enduring than yourself. Life does not usually get added up under one all-inclusive completion or fulfillment, but rather in occasional goals achieved, or occasional deliberate thoughts or purposes vindicated. We need our occasional triumphs and achievements to balance our frequent frustrations and defeats, and we need a philosophy that includes them all in a life in which in the end the satisfactions and the triumphs outweigh the disillusionments and the defeats.

A brilliant southern writer of 100 years ago, William G. Simms, allowed his experiences of living amidst the slavery of the South to so narrow his outlook and his philosophy as to defeat and reduce the glowing promise of his early youth. Loyal to all the Carolina totems, taboos and prejudices, he could never get himself to see life in its larger social dimensions. Year after passing year, those who knew his real talents expected something more worthy of him, and it was never delivered. In the end he wrote his own epitaph:

Here lies one who, after a reasonably long life, distinguished chiefly by unceasing labors, has left all his better works undone.

It is appalling to think how we, too, are in danger of rounding out our lives, leaving our better works undone. In each of us there is a deep haunting need that, whereas we may fail here and there along the way, somewhere, sometime, even if only in brief and rare moments, we be and do our best.

The German poet, Goethe, knew how to make allowance for the lapses without forgetting those rare moments which are our occasional fulfillment and consolation — in the routine of living. "Man errs as long as he is striving" says Goethe, who himself strove more strenuously and erred more grievously than many — "but," he added,

"A good man, tho obscure his vision
Can never wander far from the one, true way."



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Humanist Center Started

The American Humanist Association has fifty branches in America but the first permanent home for any group has been started in St. Louis, Missouri with the rental of a second floor apartment which is located across the street from Washington University.

The St. Louis Chapter of the American Humanist Association had previously, as with many other groups, met in halls in a local hotel, with attendance well over fifty. This new center is open to university students to attend the Sunday afternoon sessions of the Humanist Center or for any activity the students want to organize. The meeting place is used also by six other organizations for its meetings, such as the St. Louis Philosophy Society.

Several instructors from Washington University have given talks before meetings of the Humanists. A typical meeting will be a lecture for about forty minutes in the main meeting hall, then cookies and coffee, the question period in the lounge, and for those who stay and keep talking away, more food and music. This makes for an enjoyable afternoon.

St. Louis also leads the country as the city with the only Study Group of POAU, a laymen study and action group for Protestants and Other Americans United for Separation of Church and State.

The new Center for Humanists may prove to be an experiment that other cities may want to watch. It is something that the Rationalist groups should look into and try to imitate. Some of the lectures given at the Humanist Center have been, Dr. John J. R. Held, talking on **Towards a Humanist Position**, Leon Cooper of Monsanto Chemical Co., on **Do the New "Thinking" Machines "Think?"**, Dr. Grant Urry, Assistant Professor of Chemistry at Washington University on **Advances in Chemistry**, Morris Eames, Instructor in Philosophy at Washington University in **The Philosophy of Naturalism**, and Dr. John J. Kessler on the subject **Religious Dogmatism and Mental Health**.

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THE RATIONALIST ANNUAL 1957. 88pp. The contributors include J. B. S. Haldane, Margaret Knight, B. Farrington, E. Grebenik, Asa Briggs, H. J. Blackham, Royston Pike, Ernest Gellner.

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RELIGION TO A SOCIALIST

by H. Morrison

Religion itself is about as old as Homo Sapiens having been practiced by Cro Magdon man of 20,000 years ago, a fact which is known by the paintings on the walls of caves in western Europe and by the ancient graves which have been discovered in this area.

Anthropologists have also shown that the belief in spirit gods had its roots in the inability of savages to understand the nature of their dreams or to comprehend the meaning of shadows, echoes or the reflections of themselves in pools of water. Such gropings after truth resulted in religion and religious theories but they were in a sense also akin to science. They used the mind as a tool with which to grasp the nature of the world and it was not their fault that the mind in those times was an undeveloped organ that could not help them in their quest for truth. "The difference in achievement between the primitive thinkers who founded religion, and the modern thinkers, who established science, is a difference in the periods in which they worked. It is a matter of chronology." (Science and Superstition, A. M. Lewis).

It is important if one is to correctly analyze Religion to have a grasp of its primitive origins and its growth through the centuries. For Religion is not just something in the nature of a deliberate hoax foisted upon a gullible population by a clever priest-craft. Just so long as it remained impossible for Science to give a physical, material explanation for phenomena, or at least demonstrate that such a thing is possible to arrive at, just so long was their need for Religion.

On the other hand, Religion has served a useful function in giving inspiration to the development of Art, Literature, Music etc. The most dyed-in-the-wool Athiest or Socialist might get a great deal of pleasure out of a Religious work of art or a professional rendition of Handel's Messiah from purely esthetic motives, despite the part Religious inspiration played in the creation of such works.

Any social value that Religion has had, however, is all in the past. It has long since been conclusively demonstrated that Man made God and in his own image, rather than the other way around. Discoveries in every scientific field have demonstrated the invalidity of Religious systems of cosmogony, religious concepts of geography, astronomy and every other branch of learning. Even the sciences of language and etymology serve to expose much of the argument of Organized Religion of our times as forgery. All this we know and we also know that our Rationalist friends will not quarrel with this particular paragraph or for that matter with some of the other context. Where we of the Socialist Movement arrive at the point of complete departure with Rationalism is on the question of the historic function of Religion since the era of private-property society.

Wherever we contemplate class society, we see Religion acting as a pillar of that society. In our own times the Churches go all-out in war-time, despite the hypocritical pacifist mouthings of some of the Clergy during "peace," in a defense and justification of their particular government in any and all of the horrible weapons of destruction they can use. We are unqualifiedly opposed to Religion on any grounds in our times but we maintain, along with Marx that "Religion is the striving of the people for an imaginary happiness; it springs from a state of society that **requires an illusion** but disappears when the recognition of true happiness and the possibility of its realization penetrates the masses."

The Scientific Socialist understands that it is to the interest of the ruling classes to prevent this recognition, and so they seek to uphold religion as a means of preserving their rule. It promotes artificial division in the ranks of the working-class, in this way helping to keep them from recognizing the real problem, capitalism. It attempts to minimize the evil effects of the system on the working-class holding forth a better life in the future — after death — which also is calculated to help prevent a recognition of the real problem.

HOW OLD ARE YOU?

By Ralph L. Goggin

Regardless of your chronological age, you are actually as old as you feel. Some people are old at thirty and others are young at eighty. We see many of the younger people who not only act old, but have the appearance of being much farther along in years than they are. We also see people in their seventies, eighties, and even nineties, who are mentally alert and physically active. Therefore, age is not a matter of years. It is how a person appears, feels, and acts.

When many people reach the age of thirty or forty, they believe they have reached their prime. They expect possibly to be able to hold their own for a while, and then rapidly to decline toward old age. As long as a person thinks he is old, he will feel old, and he will be as old as he feels.

It is customary to reckon age according to the number of years since birth. Actually, the body is not nearly as old as customarily believed. It is not usually realized that each of us has a new body every eleven months. As astounding or unbelievable as that statement may seem, it is actually a fact. The human body is composed of trillions of tiny cells. These cells are made from the nourishment we take into our bodies. Old worn out cells are constantly being cast off, and new ones are being formed to replace them. The cycle is completed about every eleven months. The body you have today is not the same body you had a year ago. Thus, the body is never old. When the body goes into decline, it is because the old cells are not being replaced with new ones at the same rate as the old ones are being cast off.

The body is a material housing for the mind, which functions through the brain and nervous system. Although your body is constantly wearing down cell by cell, and being rebuilt cell by cell, it remains equip-

ped with the same mind. In fact, your mind is really **you**. Your body cannot be you because it has been replaced many times. You remember things that have happened in the past, even many years ago, because the memory of them is lodged in your mind.

It is scientifically true that there is a very close relationship between mind and body. This fact is well known to students of psychology. The body affects the mind and the mind affects the body. The mind can affect the body for better or for worse, according to its state. For example, fear, which is a state of mind, can do great injury to the body and may even cause death. The fear might be caused by an external condition, but it is the fear itself, which exists only in the individual mind, that does the damage to the body with which it is associated.

Many people go to doctors with emotionally induced illnesses. They may be organically sound, and the doctor can find nothing physically wrong with them. Yet, they are actually ill. Medicines cannot make them well. However, straightening out the kinks in their minds does cure them. Likewise, people who are cured at religious shrines, or by faith healers, are actually cured through the psychology involved, instead of by miracle.

So, when young people begin thinking they are old, their minds make them old. A youthful mind keeps a person young, regardless of his chronological age. Animals do not think of old age, and live five to seven times longer than the time it takes them to reach maturity. With man it is only two or three times, while it should be the same with him as it is with animals. Man carries in his mind thoughts of old age and decay, and gets what he expects.

Youth always looks forward, toward the future and better things to come. Old age looks backward, lives in the past, and longs for the "good old days". — To remain young, look forward, not backward. Live in anticipation of better things in the future. Keep your mind youthful, and you will not be old when you should still be young.

THE NAME DROPPERS

By Samuel A. Mann

The desire to feel important and to impress others with our importance is only human. We may be a nobody, but we find that by making casual reference to some association we may have had with a celebrity, however slight that association may have been, it boosts our own prestige in the estimation of our listener.

If we happen to come from a town in which a celebrity was born and brought up, even though we may have only met him once in our life, we usually manage to steer a conversation around to the point where we can mention the name of this celebrity and slant our language so that, without literally lying, we can still give the impression that we knew him well. That inflates our ego.

That is called "name dropping."

The most "dropped" name in all the world is God.

How often we hear the missionary say, "God sent me to convert the heathen." How often we hear people say, "I prayed for divine guidance and God told me what to do." How important it makes them feel when they create the impression that they are in cahoots with so great a Personage as God.

The Bible itself might have passed into obscurity with many another ancient document had not some enterprising "publicity agent" promoted the idea that it is the "word of God."

And the elaborately constructed and decorated "meeting halls" (churches), built mostly with the proceeds of collections from poor wage earners, take on supernatural importance when referred to as "houses of God."

The slogan "God is on our side," has proved so effective in boosting morale of soldiers that it has been adopted as standard military equipment by armies on **both** sides.

It is all pure name dropping—and even Jesus used it to advantage.

CROMWELL'S LETTER

Dear Arthur Hewson:

I am quite pleased with the editorial regarding my speech and relationship with the Marblehead groups. I see no reason why any of them should not feel likewise. I think you have handled it in a most excellent manner.

To further indicate the keen interest the religionists are exhibiting in knowing more of the OTHER side of the religious question, the very fact that the first group questioned and discussed it for 2½ hours without rancor or heat is further proof if such be needed, that more and more people are insisting that they know more of the whole truth.

And, even the second group of older people questioned and discussed the subject for two hours, an again without heat or ill feelings. People just WANT TO KNOW, and they will not be prohibited any longer by either taboos or religious inhibitions. The time is near at hand, when God must either prove himself or get off the throne in the minds of the orthodox.

May I suggest that on the cover of the pamphlets it be printed that "This pamphlet is a reprint from the March issue of the AMERICAN RATIONALIST, 2218 St. Louis Avenue, St. Louis, Mo. This way it would help to advertise the magazine and is bound to bring in some new subscriptions and members in to American Rationalists.

I am now carrying on a running campaign in the Rochester daily newspapers against "Censorship". I am contending that no censor can remove a paper, magazine or book from a bookseller's store because of obscene literature without taking the Holy Bible off as well, I have challenged any censor to find ONE lewd story in any book, Magazine or paper they have condemned but that I cannot find its equal or worse in the Bible. I further charge that I would gladly select HUNDREDS of verses in that Bible that no self respecting gentleman would dare read aloud in polite society. I contend the whole campaign is motivated by pious fraud and mental perversion, with the hope to regiment the mental processes and suppress intellectual development and knowledge. The K. of C., the American Legion, an most of the labor unions are becoming Fascist and doing the bid-dig of the Roman Catholic Church. That church is on the march to make America another Ireland,—the land of religious fear and silly superstitions.

And, so the battle goes, but enough for now. I want to get this in the morning's mail.

Rationalistically yours,

Arthur G. Cromwell

MORE 'SUEZ CRISES' SEEN UNLESS POPULATION PRESSURES ARE EASED

The world faces more crises like the current incident over the Suez Canal unless population explosions can be avoided, Dr. William Vogt, national director of the Planned Parenthood Federation of America, declared today.

In an editorial in the current issue of **Planned Parenthood News**, published by the family planning organization, Dr. Vogt stated that the Suez crisis is a direct result of excessive population growth in both Egypt and Europe.

"Were the population-resource ratio in Europe and Egypt as favorable as it is in America," he wrote, "the conflict could scarcely have developed."

Pointing out that Egypt has few resources apart from the Canal and a narrow strip of irrigated land along the Nile River, Dr. Vogt wrote:

"The mass of her people lives at about as miserable a level as any on earth. It had been hoped that the Aswan Dam would ameliorate the food situation, but not much in view of the fact that Egypt's population is expected to double in 28 years. The mouths are increasing faster than the chain of birth control centers the government is building."

On the other side of the picture, he said, England is not much better endowed with resources than Egypt and produces only about half her food. But England has prospered, Dr. Vogt observed, by "processing other people's raw materials, with the help of other people's oil, brought through a ditch that is incontestably Egyptian. Without the ditch the oil becomes less available at worst, very expensive at best. Like the rest of Europe, she would suffer a sharp, even dangerous economic setback without Suez oil."

To make it possible to balance population growth with development of resources in underdeveloped countries, he said, will require strong official policies aimed at voluntary reduction of birth rates. An essential element in such policies is the dis-

covery of cheaper and more effective methods of contraception than are now available.

"A mere one or two percent of what an oil lift by-passing Suez would cost the first year, would probably give us the means of breaking the Malthusian juggernaut with an oral contraceptive," Dr. Vogt declared. "Col. Nasser should now have made it clear that such an investment in future peace would be well justified."

The Planned Parenthood Federation, through grants to scientists, supports research in the field of human reproduction with the objective of developing more effective birth control methods and treatments for childless couples. Since 1948, it has spent more than \$400,000 on this program.

Yale Prexy Sees Loss of Freedom

PHILADELPHIA, Jan. 8.—The United States has suffered a net loss of freedom in the last ten years, Dr. A. Whitney Griswold, president of Yale University, said here tonight at a meeting of the Association of American Colleges.

He called for the restoration of the liberal arts to their "rightful" place in education in order to reverse this trend.

Although he did not name the ideology specifically, Dr. Griswold made clear his belief that the loss of freedom was the legacy of a misguided vigilance against Communism.

"Uninformed Vigilance"

"Much of it was uninformed vigilance: the watchful eye in the empty head," Dr. Griswold said. "It saw, or thought it saw, one enemy, shouted the alarm and rushed all its forces into the fray, heedless of its tactics and neglectful of its defenses on other fronts."

But although the forces of vigilance had identified their enemy correctly, the educator said, their tactics sometimes honored by imitation "the most abhorrent of enemy doctrines, namely, that the end justifies the means."

For example, Dr. Griswold said, these forces "decried the hue-and-cry" when used by enemies of freedom but justified their own use of it. They "identified committee investigations with jury trials" and "confused due process of law with legalistic pantomime."

The world has been witness in the last decade,

Dr. Griswold said, to a conspiracy to "destroy freedom as a matter of principle," and in the thwarting of this conspiracy, vigilance has had a vital role. Yet, he added, the process has narrowed the scope of freedom and left it morally weaker.

While attention has been focused on one enemy "to the point of obsession," Dr. Griswold said, ignorance and "the pervasive spirit of monopoly," restricting both social and economic freedom, have gained ground.

The educator said he believed neglect of the nation's schools, and in particular the declining emphasis on liberal arts studies, had played a major role in freedom's decline in the United States.

"None of this was necessary, none of it need have happened," Dr. Griswold said, "if vigilance had been properly informed... Part of the true cost of freedom, a major part equal and in many respects superior in importance to national defense, is the maintenance of an educational system equal to this responsibility. If freedom has suffered from uninformed vigilance it is because we have been unwilling to pay that price." ...our educational system "has allowed its identity with freedom to become blurred...."

Schools and colleges must restore the liberal arts to their rightful place if the trend toward loss of freedom is to be reversed. Dr. Griswold said. "This is the final and decisive item in this estimate of freedom's costs."

N. Y. Herald Tribune

SUBSIDIZED LAND TO FORDHAM PROTESTED BY FREEDOM LEAGUE

Citing the alleged unconstitutional nature of the proposed subsidized sale of land to Roman Catholic Fordham University by the government, the League for Religious Freedom last month petitioned the New York City Board of Estimate to veto the plan. The territory in question is part of the Lincoln Square redevelopment project in New York, which will involve public housing, cultural projects, and at present, provide a campus for Fordham, as well as areas for buildings including houses for priests and nuns, as itemized in the New York Times.

A sizeable tract of land will be sold to Fordham at a reported \$5 per square foot, which is, according to various estimates, one half of one fourth of what the city will pay the present owners of the land. The re-sale loss will be absorbed by New York City and the Federal government.

The League maintains that such sale is counter to church and state principles as enunciated in the Federal Constitution and the New York State Constitution, specifically Section 4, Article 11:

"Neither the state nor any sub-division thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid of maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The petition also cited two court decisions as precedents, which had each declared that the granting of financial aid directly or indirectly to any institution of learning under the domination of any religious denomination or in which any denominational tenet or doctrine was taught would be a violation of the constitutional concepts of the separation of church and state.

The petition was signed of the League for Religious Freedom. The Churchman

CATHOLIC ACTION

Sirs:

Enclosed is a clipping from yesterday's San Francisco Chronicle re opposition to Tito's visit to U.S.A. You can see where Catholic Action controls America. Wagner was elected Mayor of New York City altho he is an ardent Catholic. Catholic Action was brought to bear on him, without a doubt.

"The real glory to being a citizen of the USA. is that it always comes second. Being a Catholic comes first." Commonweal, 2 December, 1949.

"If the pope directed the Roman Catholics of this country (U.S.A.) to overthrow the Constitution... they would be bound to obey." — Brownson's Review.

"We of the Roman Catholic Church are ready to go to the death for the Church. Tell us that we think more of the Church than we do of the United States. Of course we do! Tell us that in the conflict between the Church and the civil government we take the side of the Church. Of course we do! Why, if the government of the United States were at war with the Church, we would say: 'To Hell with the government of the United States!' and if the Church and all of the governments of the world were at war, we would say: 'To Hell with all of the governments of the world!' Why? THE POPE IS THE RULER OF THE WORLD!" — S. D. Phelan, editor, The Western Watchman, 1912.

So you can see, dear friends, that Catholicism comes first, the oath of office and loyalty comes second. The above just goes to prove that what Lafayette said: "If the liberties of the American people are ever destroyed, thy will fail by the hands of the Catholic clergy." And the General was a Catholic, so he should know whereof he speaks.

Christopher H. Hill, Sr.



THE WIDE, WIDE MOVEMENT

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

That well known Freethinker FRANK C. HUGHES gave a talk at the University of Minnesota on the subject **Comparison of the ethics, culture and morals of Christianity and Atheism**. He started out by telling the students that a comparison was impossible ... because Christianity has no ethics, culture and morals. He quoted many passages from Bible texts, many taken from his booklet **Pass Keys to the Scriptures**. He kept the students in an uproar for ninety minutes. He urged the university to grant to all Christian students the honorary degree of "Doctor of Stupidity." Several days later the "Pope of the Badlands" invited about twenty-five people from the audience as guests in a private dining room.

ALEXANDER MacKAY, a member of the FREETHINKERS OF SOUTHERN CALIFORNIA, and a long time fighter for the cause was stricken with chronic glaucoma, having undergone many eye operations to arrest the disease. We are all hoping that he will be able to save his sight. He has centered his whole existence, as he says, around his large collection of books. He doubts if he will be able to read again. We hope readers will send him encouragement. His organization address is listed with other organizations elsewhere in this magazine.

SADIE L. COOK, a diligent worker for the cause of Rationalism and freedom for 43 years died at the age of 65 at Los Angeles, California.

JOSEPH LEWIS and ALFRED KLEIN, members of the FREETHINKERS OF AMERICA, are petitioners in a court action to force the State Education Commissioner to go back to the old version of the pledge of allegiance to the flag, omitting any reference to God. How can the traditional separation between church and state be preserved," Martin J. Scheiman, attorney, asked Justice Bookstein, "if children of tender years are exposed, without any choice on their part to religious dogma in their classrooms?" Argument for the state maintained that the pledge form was not required but only recommended to the schools.

THE COMMITTEE FOR FREEDOM, handling the Leslie Hill Defense Fund has decided to disband. Leslie Hill, the school teacher in

Springfield, Missouri, was ousted from his position because of remarks concerning belief in a god before students after class. It was the opinion of the attorney that litigation would be unwise, from the standpoint of possibly losing the case, expense and cost that would accrue, a lack of a "teacher" tenure" in Missouri which would make an unfavorable result more predictable than in ordinary lawsuits, and that an unfavorable decision might be used by courts or administrative bodies to sanction further inroads into our constitutional principles. After lengthy research the case was dropped and the committee has contacted all those who have donated to the defense fund to seek their procedure for refund. About half of the total of \$1,236.65 collected by the committee had been spent, mostly for legal services. The remainder of the fund will be returned on a pro-rata basis.

While Rationalists and Freethinkers are fighting a battle against superstition working from the bottom, the opposition is working to cut off this battle from the top. A bill had been introduced in Congress to stop all mail containing any attack upon religion. This failed, for the present. Now we find that the Freethinkers are fighting the wrong battle and may have to fight for their own safety. The Fellowship of Humanity of Oakland, California, the Czech Rationalists of Chicago, and the Ethical Society of Washington, D. C., are all forced to go to court to defend their tax exemption. It has been mentioned that the officials were not so interested in pressing for taxes so we presume the authorities are receiving pressure from outside. The Washington, D. C., judge said that since the Ethical Society does not consider a belief in a deity necessary they cannot be classified as a church and must pay taxes. The case involves the welfare of all non-profit organizations. The American Ethical Union, 2 West 64th Street, New York 23, N. Y., is asking for funds to help defend their case. An excellent article on the Ethical Society case and the Fellowship of Humanity case for exemption is in the January issue of the Universalist Leader, 16 Beacon St., Boston 8, Mass. (30c a copy). While the Ethical Society does not believe any group should be exempt, it still wants equal rights with all groups before the law.

Recent talks before the FELLOWSHIP OF HUMANITY of Oakland, California, were, **Do the Foreign Born Need Special Protection?**, **Humanism in Daily Life**, **The Precious Stuff of Life**, **What is Religion to a Humanist**, and **The Inter-Continental Ballistic Missile**. At the annual meeting President Walter F. Kennon was unanimously re-elected.

The FRIENDSHIP LIBERAL LEAGUE, now in their new building, hold weekly meetings on Sunday evenings. Recent lectures were **The**

Future of Freethought, by L. Alt, **Thomas Paine, Scientist**, by K. M. Whitten, and **Jesus, Myth of History**, by L. Alt. The annual Thomas Paine Dinner was held February Second at the Thomas Paine Center.

ANTON J. CARLSON memorial services were held at the University of Chicago recently and the talks there were printed in the University of Chicago Magazine, January issue. No finer words could ever be said of another human being.

The THOMAS PAINE NATIONAL HISTORICAL ASSOCIATION is asking for funds to maintain the museum and Paine cottage. During recent years a considerable sum was spent on necessary repairs and replacements. Exterior and interior of the museum was repainted, a new furnace installed, which meant using the principal. Annual income had always been insufficient to take care of maintenance and the generous bequests received some years ago made up the difference. If the museum and Paine cottage are to remain open it will be necessary to increase membership and contributions. Contribution and dues are tax exempt. The only compensation for anyone is living quarters for the caretakers. Donations and dues (\$4 active, \$2 associate membership) may be sent to THOMAS PAINE NATIONAL HISTORICAL ASSOCIATION, 277 North Avenue, New Rochelle, New York. The museum pictured on the November cover of THE AMERICAN RATIONALIST is located at 983 North Avenue, New Rochelle, New York and is open daily except Mondays 2 p.m. to 5 p.m.

The annual meeting of the THOMAS PAINE NATIONAL HISTORICAL ASSOCIATION was held January 27, 1957, celebrating the 220th birthday of Paine. The speaker was Edward Walmsley Stitt, Jr., Vice-President and former New Rochelle City Historian in a talk **A New Look at Thomas Paine**, at the Paine Memorial Building in New Rochelle, N. Y. There was a special exhibit of early newspaper clippings about Paine and pictures of England by Miss Molly Guion. Members of the Westchester County Historical Society were guests. Refreshments were served afterwards.

The RATIONALIST SOCIETY OF ST. LOUIS held its annual Yuletide celebration at the Freie Gemeinde Building, this time on a Mexican theme. A pinata was broken in true Mexican style, Mexican posters gave extra color to the hall, and a Mexican auction was held with all items sold coming from Mexico. Over \$60 was raised for the society through the auction. A chili plate and other food and drink followed more active games and activity, singing and dancing. Victor Cejka and Pat O'Connor came from Chicago to take part in the festivities.

The party broke up about 2:30 in the morning, and a good time was had by all. The Society sent a donation of \$10 to the Freidenkerbund Osterreichs, Vienna, Austria, as a token of brotherly goodwill. The public lectures started the season with Mrs. Joy Jacaruso, Secretary-treasurer of the American Natural Hygiene Society on the subject **Wake Up and Live**, Ann Osborn gave a talk entitled **Tell Me More**, concerning the organization Technocracy.

The FREE GEMEINDE of St. Louis were entertained with beautiful slides of Austria by Ed Petrikovitsch, who visited there for several months recently. At the annual meeting held January 13th at 3:00 p.m. the organization elected the following Board of Directors: Mr. Deutsch, Mr. Heinemann, Mr. Vucinic, Mr. Devus, Mr. Leiter, Mr. Bruegemann, Mr. Hoffmann, Mr. Heinrich, and Mr. Schweite. Dinner was served by the Ladies Auxiliary and a social and pinocle games continued until 11:30 p.m. Two members had died during the preceding year, August Grahn and Christ Blumenthal.

Hello out there! We, of the Chicago Youth Committee held a conference on the 17th of February in Jan Huss Hall in Chicago, Ill. It was the opinion of those who participated a successful meeting. Those of us who were present had much to say and came to some of the following conclusions:— 1. That Rationalism was more than just an Anti-point of view. 2. That there exists a serious need for those of us who call ourselves Rationalists to begin to seriously study of what Rationalism really is. 3. That the first major project to be undertaken by our committee should be establishment in Chicago of an open forum devoted to the public discussion of Rationalism and its practical relationships to every day living as well as the studying of Rationalism in its historical setting. 4. We felt that the second major undertaking should be the establishing of Rationalist study circles wherever possible. 5. We felt that eventually a group should be set up that would be called a Rationalist Research and Literature Committee. 6. We further felt that we should encourage liberal groups that were Rationalist in their outlook to organize Sunday groups so that our children would have something to do and some place to go.

Friend reader, we of the Chicago Youth Committee wish to invite you to the Midland Hotel to join with us in a series of discussions, the first to be entitled, "What is Rationalism?" This will be a symposium. Participants will be representative of the Unitarian point of view, the editor of our magazine Mr. Hewson and yours truly, who will act in the capacity of chairman. Remember the date! April the seventh and the hall is at the Hotel Midland. The second of our

forums shall deal with the American Roots of Rationalism. The date is May 5th. The third of our forums is entitled Rationalism and Social Action on June 2nd. We feel by the time these forums shall have taken place that we all should have some understanding of what Rationalism is and what it means to us and how it affects our every day way of living. We invite your correspondence as to this activity and if you live in the greater Chicago area we would be glad to hear from you in person. Call if you will LAwndale 1-6343, or in the evenings NEvada 2-4224.

FOREIGN NEWS

A great loss to the Freethinkers of Finland was the death of Prof. Ruutu, chairman of the Freethought Union and chief editor of *Vapaa Ajatteli*ja.

Last year the DE DAGERAAD of Holland celebrated its centenary. President of the Dutch Freethinkers is Dr. O. Noodenbos.

The Second Congress of the INTERNATIONAL HUMANIST AND ETHICAL UNION will be held in Conway Hall, London, England, July 25 to 31, 1957. Lord Boyd Orr, president of the Congress, Julian Huxley, H. J. Muller, J. Bronowski and others will speak on the general theme *Mankind Now*. The Congress represents Humanists and Ethical Culturists in nine countries.

The Freethinkers in Germany have opened a new Freethought Hall to be used for lectures and social occasions.

Under the presidency of Ichiro Hara, 50 intellectuals formed a Humanist Association in Japan. They have produced a *Course in Modern Humanism* in four volumes.

While there is no Freethought activity in Brazil, it is one of the few places where positivism is still organized. This "Religion of Humanity" was founded by Comte and rejects Christianity and the supernatural.

With a membership of 350 the Luxemburg Freethinkers have reassembled after the war into a group known as the LUXEMBURGISHE FREIDENKERBUND. They issue a monthly circular *Mitteilungsblatt*.

Lectures held at the RATIONALIST ASSOCIATION OF JOHANNESBURG were the *Origin and History of Religion* by Dr. M. D. W. Jeffreys and *Personalities in the History of Freethought*, by David Dainow. Mr. G. G. Stanley reported on the RPA Conference in England which he attended.

The Nottingham Secularist reporting on activities of the Nottingham branch of the NATIONAL SECULAR SOCIETY says that its Friday meetings are becoming a Nottingham

tradition. It was also reported that the first Freethought meeting in thirty years was held in Mansfield.

The ORPINGTON HUMANIST GROUP (England) arranged a debate with the local Debating Society on the motion that *Humanism, not Christianity, is Best Suited to the Needs of the Future*. A crowded meeting accepted the motion and new members were recruited. Mr. Hector Hawton, editor of *The Humanist* accepted an invitation to take part in a similar discussion at the Golden Green Unitarian Church.

Praying for Rain was the subject of Mr. J. P. Morrison's talk before the Glasgow Branch of the RATIONALIST PRESS ASSOCIATION of England.

In January, 1957, a new publication was started *Freigeistige Aktion* (Freethought Action), by the German Freethinkers which takes the place of *Monistische Mitteilungen*. The organization also publishes a news sheet *Informationsdienst*.

UNREST

By Don Marquis

A fierce unrest seethes at the core
of all existing things;
It was the eager wish to soar
that gave the gods their wings.

There throbs thru all the worlds that are,
this heart-beat, hot and strong;
And shaken systems, star by star,
awake and glow in song.

But for the urge of this unrest
these joyous spheres are mute;
But for the rebel in his breast
had man remained a brute.

From deed to dream, from dream to deed,
from daring hope to hope,
The restless wish, the instant need,
still lashed him up the slope.

Sing we no governed firmament,
cold, ordered, regular —
We sing the stinging discontent
that leaps from star to star.

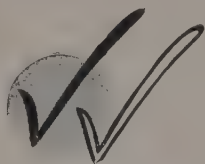
BOOKS RECEIVED:

What Great Men Think of Religion - by
Ira D. Cardiff.

Atoms of Thought - by Ira D. Cardiff.

The Truth About Lincoln - by Ira D.
Cardiff.

A Million Years of Human Progress - by
Ira D. Cardiff.



CHECK *and* DOUBLE CHECK by 'CHEKA'

TO BEGIN WITH...

Thanks for the avalanche of compliments on the last issue of our magazine, the American Rationalist. Yes, it was a humdinger and we can say to our friends and readers, the AR will get better and better as it gets bigger and bigger. So, be sure you don't miss any issue and send in your subscription.

AS WE LOOK BACK...



Victor Cejka

As this issue is the sixth that we have published, we come to a realization that the first year of appearance of our magazine among the American Rationalists, yes... among the World Free-thinkers is behind us. Looking over the twelve months of accomplishments, we can see that the AMERICAN RATIONALIST made a big hit among the non-church people, slowly but steadily growing from scratch to a thousand strong. We published four reprints, cartoon postal cards, thousands of stickers, clever card novelty, and the splendid pamphlet "POPE JOAN" which is also making a big hit. In this issue we publish Mr. Cromwell's speech in full. This speech will be printed in pamphlet form and you may order these immediately, so you can give or sell them to your friends.

DON'T FORGET THAT BIRTHDAY GREETING?

The next issue will be our First Anniversary number. Many organizations and individuals have already sent in their greetings. The issue will again be at least 36 pages, possibly more, it all depends on our readers' family. We say that 1,000 friends subscribed to the AR, we can have a thousand birthday wishes if only every reader will read these lines and immediately will take care of this matter, so it won't be a forgotten thing. Greetings range from individual names, which cost \$1.00, boxed ads cost \$4.00 per column inch. Be sure your name appears among the well wishers, make sure your club, society or organization sends in a greeting. Don't delay, act today, so you don't miss the boat. If we like the magazine, let's show it by having pages full of greetings.

OH, THAT MONKEY!

Did you know that our reprint (A1-No.4) "Monkey's Viewpoint," was a sell-out? They went like hotcakes. So, we have printed more of them—now we can take care of all your orders. Just keep on ordering more of them. After all, they are only a penny apiece.

NEW REPRINTS FOR OUR READERS

The splendid article by Ira D. Cardiff, "By Their Fruits," which was published in two parts in the AR will be reprinted. So will "Juvenile Delinquency," an editorial by Mr. A. B. Hewson, which appeared in the January issue, will be off the press in a few days. For orders and prices see the advertisement in this issue.

RENEW YOUR SUBSCRIPTION!

If you are one of the family from the start, make sure that you renew your subscription. Only in this way will you have a guarantee of receiving every issue of the American Rationalist. Don't miss a single number, renew your subscription today!

IN PREPARATION...

Dr. Anton Carlson's famous speech, "Science and Supernaturalism" is being prepared in booklet form. No reader should be without it. Watch for the announcement when it will be off the press!

AND... ABOUT THE BOOK CLUB!

Another must for our readers! — It's the "Rationalist Book Club". Sign up, now that your subscription will expire, take advantage of the special offer by subscribing to the AR and signing up for the Book Club at the special rate of \$5.00 for both. See ad describing this new service to our readers.

ABOUT THIS COLUMN...

Now, friends, all of you that have suffered by reading my scribbling and mixture of words for the past year, please forgive me for not doing a better job. Maybe the words were mixed up once in a while, maybe you had to think a moment to grasp the meaning, maybe you got a kick out of the "Jingo", and by adding a chuckle here and there, everything was forgiven and I hope we are still friends. Maybe, if I went thru college and studied Webster more, I would be able to give you the column more polished and simonized.

MAY I...?

In closing the book for the year, may I be the first one to say "HAPPY BIRTHDAY AR"? My best wishes that on your second birthday, you will be able to boast that you are two thousand strong!

Victor Cejka.

BOOKS

In addition to the books reviewed and listed in this issue we can supply any book published in the USA and abroad. We can also handle your magazine subscriptions.

This is a service for our readers; any operating surplus will be used for the benefit of the "American Rationalist".

Make your checks, money orders, etc., payable to "Book Service, American Rationalist" and send them with your order to 2218 St. Louis Ave., St. Louis 6, Mo.

Report to FDR, Documentary evidence on the origins of the cold war.

A reprint from the May and June 1955 issues of **The Churchman**, 118 East 28th St., New York 16. 32-page pamphlet, 30c, 4 for \$1.00, 10 for \$2.20.

This remarkable document in the form of a letter to FDR written ten years after his death by a close associate of FDR, who remains unnamed and calls himself the "Washington Observer."

The pamphlet brings out this reviewer's contention that, far from the Vatican's playing a minor role in the shaping of our foreign and domestic policies, it is the true architect of those policies. How the Vatican's pro-nazi henchmen swung FDR's progressive policies after his death into reactionary cold-war — hot-war politics is brought out clearly. The evidence is voluminous and incontrovertible, and leaves one with either a feeling of utter frustration or of grim determination to fight this two-headed Hydra: Clerico-fascism.

The cold war is seen here as part of the drive to **Make America Catholic**, and its principal — and unprincipled — Senator McCarthy, selected and groomed by the Jesuit Edmund Walsh, became the Vatican's chief spokesman, turning the country upside down, creating hysteria against 'communists' and throwing us into another Dark Age. The Coughlinite Brooklyn **Tablet**, on April 16, 1955 stated that this "cold war actually started three decades ago . . ." To quote the pamphlet, "According to the Roman yardstick, liberals, intellectuals, and Protestants are mostly 'Reds' or fellow travelers. Says the **Tablet**: 'It took our government twenty-five years to catch up with them . . . It would be better to suspect all, than to let one traitor escape through false trust of any. America is worth the inconvenience.'"

Here we see in action the Jesuit principle that the "end justifies the means."

A few years ago, the pro-nazi John Foster Dulles was rejected by the voters in a New York senatorial race because of his racist, reactionary views; FDR thrust him aside because he placed his money interests ahead of patriotism. Yet today he is the President's closest advisor and is "leading" the Western World with the realism and foresight he displayed when he gave his "expert" opinion on world affairs in March of 1939: he said, "only hysteria entertains the idea that Germany, Italy or Japan contemplate war upon us." At the end of the war, the unflagging Tory, Winston Churchill echoed Dulles' and the Vatican's melancholy observation that we had "slaughtered the wrong pig."

This is a document no one, especially freethinkers, can afford **not** to own, to read and reread. The manipulations behind the scenes are easily seen here, and leave one with no doubt whatsoever that the major influence today in directing governmental policies — and the **press** — is the fascism of the Vatican promoted by Cardinal Spellman, Senator McCarthy, and a host of minor henchmen. It is time the American people understood these facts, after more than ten years of a senseless cold war.

This reviewer suggests that this document be bought by the hundreds and broadcast widely. It would, if distributed over a large enough territory, have the same effect today as Thomas Paine's **Common Sense** had in swinging the tenor of the times toward a reasonable, sane outlook on the events of our day.

BUT WE WERE BORN FREE

by ELMER DAVIS

This book, by the most honored radio commentator in America, contains six hard-

hitting essays on the nature of American freedom and the aims of its enemies. Those enemies include Senators Jenner, McCarran, McCarthy and Representatives Reece, Thomas and Velde.

Mr. Davis states that there is an unrelenting and continuous attack on freedom of enquiry, freedom of teaching, freedom of dissent — in short the freedom of the mind, the basic freedom from which all other freedoms spring. He pillories the viciousness, unfairness, bias and lack of integrity of the investigating committees and holds up to scorn the lack of backbone displayed by President Eisenhower. He writes "Courage . . . does not seem to be widely distributed in the upper ranks of our government" and again "the administration turned tail and ran."

McCarthy is not the only target. The author flays the intellectual prostitutes who in his own words are "people who seem actuated only by hatred, fear and envy. He calls them the "primitives" who are always antagonistic to intelligence, impervious to facts and reason.

Mr. Davis speaks scathingly about cowardice among the so-called statesmen: "Senators scare easily" or "There are so many cowards in the world."

The instances given of actions by various units of the American Legion justify the contention that it is futile to expect intelligence in any action taken by that organization.

Mr. Davis has faith in that secular religion whose essence is faith in freedom, self-government, democracy. This secular religion, he is convinced, has steadily become a more important part of Western culture. He admires people who do not like to be pushed around and believes that if we should ever run out of people who don't like to be pushed around, we are done for. We must stand up and fight because this country, as he sees it, was not established by cowards and cowards will not preserve it.

Henry Laing Watt

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"The Meaning of the Dead Sea Scrolls,"
by A. Powell Davies
(Paper backed edition published
by Signet — 35c)

This new book tells of the discovery of the several ancient scrolls in caves near the Dead Sea, their contents as presently known, the problem of dating, and what they reveal about the Essenes and the evolution of Christian doctrines. There are useful illustrations, maps, and references. At the end are printed descriptions of the Essenes written by Philo, Pliny the Elder, and Josephus, in the first century A.D.

There seems little doubt that the manuscripts were written in the first two centuries before the Christian era by members of an Essene community. There were evidently several Essene sects, some of whom lived a city life (said Philo and Josephus) and some of whom lived a monastic life near the Dead Sea (said Pliny). They all were much like the early Christians in their practices and attitudes. It seems probable, as some of us were taught years ago in Bible courses, that Jesus was originally an Essene.

Dr. Davies points out that the reason some scholars are able to say that the scrolls do not particularly change our views regarding the origin of Christianity is that they have known for years that this religion evolved from a variety of Judaism. To the layman, unfortunately, their comment means that the "son of God" came to establish a new religion, i.e., "no change in views."

This book is free with fascinating speculations but distinguishes carefully between these and the evidence about the scrolls. One interesting point is that the gospel of John may have been written by an Essene, and earlier than has been supposed, for it uses much Essene phraseology.

The book does not mention that Dr. Davies is a Unitarian minister. This is fortunate, for many might shy away from it if it did. Many important facts implying the naturalistic interpretation of Christian origins are thus publicized. The Dead Sea scrolls will do a great service if they spread this understanding.

—Harry Mongold

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